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VOL. XVII.—NOVEMBER, 1848.—No. 11.

ART. I. *Reply to the Essay of Dr. Boone on the proper rendering of the words Elohim and Θεός into the Chinese language, contained on pp. 17, 57, et seq. By W. H. MEDHURST, D. D. (Continued from page 520.)*

ON page 41, Dr. Boone quotes an expression from Chú fútsz', 帝是理爲主 which he renders, "Ruler means that (*li*) order (or destiny) is master." This rendering, while it conveys no definite idea to the English reader, is we believe not in accordance with the original, which doubtless means, "The Supreme is [he who takes] the fitness of things as his rule (or guide)." The latter part of this phrase occurs in the Sing-lí 性理 Sect. 8., p. 5, and its explanation there may serve to guide us as to its sense here. The passage is, 以理爲主則此心虛明一毫私意着不得, when the principle of order is taken for the rule or guide, then the mind is disinterested and clear, without a single atom of selfish feeling." The commentator says, that the "when men obscure the principle of order by their selfish feeling, then they are sometimes dark; for the principle of order cannot co-exist with selfish desires; but 人能以理爲主 when a man can take the principle of order as his rule or guide, then the lusts of other things do not obscure him, and his mind is naturally clear, disinterested, limpid, and intelligent." That the Supreme Being should make the fitness of things the rule of his conduct, is an idea not foreign to Christian theology; Dr. Pye Smith, in his Discourses on the Sacrifice and Priesthood of Christ, says,

"The requirements of the moral law are not the dictates of the mere or sovereign will of the Deity, but the results of the real nature of things, and the propriety of relations. The will which determined the present constitution of moral obligations acted from motive; and the motive or reason which led to the result, was that *ground of propriety* for which we plead. If the moral law be the result of the real nature of moral things, the actual reason of the moral law must have been an intrinsic excellence in the dispositions and actions approved. This reason of the moral law is eternal and unalterable, and the obligation of the law which rests upon it must always be the same. If we attempt to ascend higher, in tracing the *reason* of the will of God, we arrive at the total perfection of the Divine nature, as the infinitely glorious and absolute, the SUM and ESSENCE of all good, the primary and ultimate reason of all that is wise, right, and morally beautiful. Higher we cannot go."—p. 180.

Dr. Boone then proceeds to produce his proof that the 天 *T'ien* worshiped at the winter solstice is the 天之神 *T'ien chí shin*, and that this 天之神 *T'ien chí shin* is 上帝 *Shángtí*. It is worthy of observation how he continues to render 天之神 *t'ien chí shin*, "the god or gods of heaven," without having produced one passage from Chinese classics or dictionaries, which determine the explanation of the phrase in the above sense. This, let it be remembered, is the very point in dispute, for unless the word *Shin* necessarily means God, it is useless to persist in thus translating it.

In the quotation from the *Pei Wan Yun-fú* 佩文韻府, given on page 42, the phrase 皇天之神 *Hwang t'ien chí shin* is translated "the God of Imperial Heaven," which rendering, according to the *usus loquendi* of the Chinese, is inadmissible; 皇天 *Hwáng t'ien* is a well-known combination, designating the Supreme Potentate; Imperial Heaven in Chinese phraseology does not mean the visible heavens, nor the place where the Supreme holds his court, but the power that rules in Heaven, the Supreme himself. *Shin*, therefore, in this connection, can not be rendered God, as in such case it would convey the idea of the God of the Supreme Potentate, implying a doctrine which the Chinese do not hold; for they do not believe that the Supreme has a God. It must therefore be translated *spirit*, in the same way that 帝之神 *Ti chí shin*, and 上帝之神 *Shángtí chí shin*, mean the spirit of the Supreme, which we have seen, according to the ancient classics, and the Ritual of the present dynasty, approaches and approves of the sacrifice offered. Dr. Boone thinks he has done right in rendering this phrase the "god of Imperial Heaven," because the *Shin* of heaven in other

places is called *Shángtí*; but we would observe, in reply, that there is some difference between the *Shin* of heaven, and the *Shin* of Imperial Heaven; for while it is possible that the single word Heaven may refer to a place, the compound term Imperial Heaven must, according to the *usus loquendi* of the Chinese, refer to a person; and while *T'ien chí shin* might be called *Shángtí* in the sense of the spirit of heaven, *Hwáng t'ien chí shin* could not be used with the same reference. Again, *Hwáng t'ien* and *Shángtí* are interchangeable terms, and *Hwáng t'ien chí shin* would be equivalent to *Shángtí chí shin*; to say, that either of these is *Shángtí*, would be like calling *Shángtí*, the spirit, or even the God, of *Shángtí*. *Shin*, therefore, in this connection, must mean spirit, and not God.

Dr. Boone then introduces a remark of Chú fítsz' when commenting on the 郊特性 *Kiáu tih sing*, a chapter of the 禮記 *Lí Kí*, which he thus translates: "*Shángtí* is the same as Heaven; if we collect the gods of heaven and name them, then we call them *Shángtí* (Ruler on High)." We should render the passage, "*Shángtí* is the same as Heaven; if we were to collect together [in thought] the spiritual energies of Heaven, and speak of it (i. e. the collection), we should call it *Shángtí*." Here, as usual, we differ about the translation of the word *Shin*, Dr Boone assuming it to mean gods, and we giving the meaning sanctioned by Chinese authorities, viz. spirit, or spiritual energy. We also differ as to whether *Shin* is to be taken here in the abstract or concrete. Dr. Boone chooses the latter; on that supposition, the sentence would mean, that if we were to collect all the invisible personages of heaven, and speak of them collectively, we should call them, in their collective capacity, *Shángtí*, Ruler on High. To this interpretation, however, we object. The collection of celestial personages may form a court or conclave, but no assemblage of officials or authorities could ever form an individual ruler. We conceive, therefore, that the term must be taken in the abstract. The way in which the Chinese represent it is something like the following. *Shángtí* is 天 *T'ien*, Heaven, or the Divinity. The *Shin*, or spiritual energies of heaven, are diffused throughout all nature; when viewed only as producing wind or rain, such portion of the celestial energies, if personified, would be called 風伯 *fung pih*, the manager of the wind, or 雨師 *yü sz'*, the director of the rain; or if viewed as guiding the revolutions of the heavenly bodies, and the various seasons, would be 六宗 *luh tsung*, the six honored ones. But supposing all the spiritual energies of heaven

collected into one and personified, the name attached to the individual possessing in himself all celestial energies, would be *Shángtí*. Should it be objected, that in this way there would be two divinities, Heaven and *Shángtí*, we reply, in the words of the Chinese writer, that *Shángtí* and *Heaven* are the same.

The explanation suggested by Dr. Boone has been proposed to several Chinese teachers, and not one of them has assented to it. On the supposition that the *Shin* of heaven are to be taken here in the concrete, as the various invisible intelligences of the celestial world, the Chinese, who have been asked, immediately begin to compare them with the officers of the imperial court, and then say, that if such officers were collected in any conceivable numbers, they never could constitute one emperor, or receive the designation of the ruler of a country; and so, they add, the various intelligences of heaven, which taken in the plural must be considered as subordinate spirits, could never be looked upon as one Supreme. Hence, they say, the *Shin* here must be taken in the abstract sense as the spiritual energies of heaven, something like the 天之神在日 given in *Kánghí* (see *Inquiry*, page 92).

The quotation regarding the *T'ien shin* being most honorable and without compare we have already referred to.

Much stress is laid (page 43) on some passages adduced from commentators, that the 郊 *kiáu* sacrifice, presented at the winter solstice, is not offered to the material heaven, but to 天神 *T'ien shin*, which Dr. Boone renders the god or gods of heaven, and which we translate the spirit or spirits of heaven. Regarding this sacrifice, it will be merely necessary to state that the Chinese do not pretend to offer it to the material heavens, but to the Divinity, who is designated by them 天 *T'ien*, *Shángtí*, or *Tí*; see the 庸中 *Chung Yung*, p. 14, and *Theology of the Chinese*, p. 204. It is admitted that the Chinese consider the Divinity, in their estimation, a 神, spiritual being, and that they call him 天之神 *T'ien chí shin*, and 天之靈 *T'ien chí ling*, the spirit of heaven; the only question is how these terms are to be rendered; to translate them the god or gods of heaven, would be a *petitio principii*. The first thing requisite is to see what they mean elsewhere, and then we shall be better able to judge as to what they mean here. In the *Inquiry*, it has been shown that the word *shin*, according to Chinese definitions of the term, means spirit; Dr. Boone has not proved, in the same way, that it means God; he is therefore not entitled thus

to render it here. If the classics and dictionaries are to be our guides, 天神 *T'ien shin* means the spirit or spirits of heaven; and if the Chinese were asked with reference to the combination, which is the most important of the two, 天 *T'ien*, or 神 *Shin*, they would undoubtedly reply, *T'ien* and not *Shin*. The *Shin*, if standing alone, would be comparatively small in their estimation; while the *T'ien*, if found unassociated with the *Shin*, would of itself convey to them an idea of the Divinity: it is *T'ien* that gives dignity to the *Shin*, and not *Shin* to the *T'ien*. Just as with us, if the phrase "Spirit of Heaven" were used for the Divinity, the word *spirit* would derive all its weight and importance from its connection with heaven, while standing alone it would signify nothing beyond the common order of spiritual beings. And as it would be improper to argue from a use of the phrase, that spirit meant God, so it would be improper to reason in like manner with regard to *Shin*. The inference drawn from the whole by Dr. Boone is that the object or objects worshiped at the winter solstice is a being or beings called *Shin*; we have shown, however, that the object worshiped on that occasion is the Divinity, under the name of *T'ien*, *Shángtí*, or *Ti*; he is called a *Shin*, because he is a spiritual being, but it does not follow that *Shin* means God, but as Dr. Boone himself (p. 44) renders it an invisible being.

The passage quoted from the *Wú King Tung-í*, 五經通義 on page 45, only proves that 昊天上帝 *Háu t'ien Shángtí* is the greatest of the celestial *Shin*, or invisible intelligences of heaven. The next passage quoted merely shows, that the pure offering presented to heaven did not belong to the other *Shin*. Respecting which we have nothing to observe, but that *Shin* does not in the above instances mean gods, as Dr. Boone, without sufficient reason, translates it, but spiritual beings.

The quotation on page 45, intended to show that *Shángtí* is a 天之神 *Shin* of heaven, and that the *Shin* of heaven are six, consisting of 昊天上帝 *Háu t'ien Shángtí*, and the five *Ti*, only goes to prove that, according to this commentator on the *Lí Kí*, the spirits of heaven are six, and that *Shángtí* is among the number. Other commentators, however, reckon the six spirits of heaven differently, as may be seen by reference to the *Shú King* and other works.

We now come to the quotations from the 雲漢 *Yun-hán* section of the Book of Odes, page 46, regarding which Dr. Boone says,

that this passage would, of itself, fully sustain his position, that *Shin* is the generic term for God in Chinese; because the poet not only uses *Shin* as the general name for all the beings worshiped, but says that *Shángtí* is the chief of the class. But the whole question turns upon the meaning of *Shin* in the passage; it is not enough to say that *Shin* is the general name for all the beings worshiped, and that *Shángtí* is the chief of the class, without showing what the class is under which the whole of these beings are arranged. We have elsewhere shown that *Shin* means a spirit, and we might infer that it means spiritual beings here also. The commentators however do not leave us without some warrant for this conclusion.

In the first section of this Ode, the poet says, "there is not a *Shin*, or spiritual being, to whom they had not attended;" which the commentator explains to mean 'that when calamities come upon the country, they searched about for all the 鬼神 *Kwei shin*, in order to sacrifice to them.' For the second paragraph, the poet says, "there is not a *Shin* whom we have not honored;" which the commentator explains by saying, that "he generally alluded to the *Kwei shin*, to whom he had sacrificed." In speaking of those who did not come to his assistance, the poet merely refers to 后稷 *Hau-tsch*, and *Shángtí*; here, says the commentator, "he did not allude to the other *Kwei shin*, and only referred to those who were honorable and nearly related, that he might include the rest therein." Now by *Kwei shin* the Chinese mean spirits in general; and as the word *Shin* is here considered as synonymous with *Kwei shin*, we conclude that the writer intended by the term *Shin*, spirits in general. The *Shin* of the ancestral temple was 后稷 *Hau-tsch*, referring to the manes of their first ancestor, and therefore a spirit; and as the *Shin* mentioned in connection with the ancestral temple also means spirit, we may conclude that the *Shin* mentioned in connection with the border sacrifice means spirit also. Thus the word *Shin* throughout means *spirit*; and the whole strain of the passage imports that, from *Shángtí* to *Hau-tsch* there was not a spiritual being to whom they had not offered sacrifice in order to avert the calamity that pressed upon them. The quotation proves, therefore, that *Shin* is the general name for the whole class of invisible beings, and that *Shángtí* was the chief of such beings.

Yen-tsz's 晏子 address to the duke 桓 *Hwán*, is then alluded to (page 48), where the statesman says; "If *Shángtí* be a *Shin*, he can not be deceived; and if he be not a *Shin*, it is of no use to pray to him." Here again, the whole force of the argument adduced by

Dr. Boone lies in the interpretation given to the word *Shin*. The observation of the writer would appear sufficiently clear, if we understood him to say, "If *Shángti* be an invisible and intelligent being, he can not be deceived; but if he be not an invisible and intelligent being, it is of no use to pray to him." The Chinese consider *their* spirits so perspicacious and intelligent as to be above the possibility of being deceived by mortal men; without assigning to every spirit those attributes of power and perfection that are attached by them to the *Divinity*; indeed some of their spirits are represented as mere sprites and elves, of a mischievous and malevolent character, and therefore we must conclude that the word, when applied to the whole class, denotes no more than spirits or spiritual beings.

Dr. Boone then (page 49) alludes to the prayers used in the national worship, according to the 周禮 *Chau Li*, and affirms that those prayers were addressed to the *Shin* 神, *Kwei* 鬼, and *K'i* 祇, adding that they were presented at a time when the people sacrificed to heaven, earth, and ancestors. From this we perceive, that the objects sacrificed to were the great powers of nature, with deceased progenitors; and that the *Shin*, *Kwei*, and *K'i* were the spirits of those objects, sometimes used elliptically for the objects themselves. The annual prayer for grain was said to be offered to *Shángti*, from which we are left to infer that *Shángti* is included among the spiritual beings to whom prayers were offered; to all which we have no objection to offer. But from neither statement are we entitled to infer that the spirits of the object sacrificed to were the gods of those objects, or that all spiritual beings are gods, because *Shángti* is reckoned among them. It appears from the whole, that the Chinese prayed to heaven, earth, and deceased men, for certain blessings; showing that they considered these capable of conferring the good things they sought. But we may observe, that heaven, earth, and ancestors were the beings on whom they relied, and their spirits were prayed to only as connected with those beings. They would not have prayed to the *Kwei*, if those *Kwei* had not belonged to their own ancestors. So also they would not have called upon the *Shin* and *K'i*, if they had not belonged to heaven and earth; which great powers of nature were the objects of their worship. There was one peculiarity, however, connected with *Shángti*, viz., that he was not only regarded as a spiritual being, and sometimes called the spirit of heaven, but he was at the same time the Lord of heaven and earth, and therefore superior to the heaven and earth over which he ruled.

The six kinds of prayers were said to be offered to the *Shin*, *Kwei*, and *K'i*, or spiritual beings generally; the first of these is spoken of as the 類 *lui*, which is said to be a sacrifice to *Shángti*; and from this it is inferred that *Shángti* is one of the *Shin* to whom those services were offered. Upon this we have nothing further to remark, but that we have already acknowledged *Shángti* to be a spiritual being, in which capacity prayers are offered to him; but this does not establish the doctrine that all spiritual beings are gods.

That the word *Shin* does not of itself mean anything great, will appear by a reference to the 周禮 *Chau Li*, section 2d, where the expression 大神示 Great *Shin* and *K'i* occurs in the text, respecting which the commentator tells us, that "the great *Shin* and *K'i* refer to heaven and earth;" and another commentator remarks, "that although the *Shin* and *K'i* are here called great, yet unless connected with heaven and earth, they could not sustain the honor of such an appellation; for there is nothing greater than heaven and earth." From which we perceive that the *Shin* and *K'i* are not great in themselves, and can be so denominated only in consequence of their connection with heaven and earth, which are, in the estimation of the writer above quoted, the great powers of nature, imparting some of their own greatness to the spirits which belong to them. Thus it appears, that the *Shin* and *K'i* are only the spirits of heaven and earth, possessing no greatness in themselves, but deriving their greatness from the beings with whom they are connected; in the same way as with spirits spoken of in the western world.

In drawing his conclusion from what he has brought forward, Dr. Boone observes, "that the class of beings called *Shin*, being the highest class worshiped by the Chinese, must be regarded as the gods of China, and *Shin* as the generic name for God in the Chinese language." In reply to this, we may observe, that we have abundantly proved *Shin* to be the generic name for spirits in the Chinese language, including a larger range of beings, than what are usually termed gods in any country:* while it is never used for God, *par*

* The word *Shin* is descriptive of a genus, including in it the following classes: 1. a Supreme Being, or beings, who from their act and attributes must be considered divine; 2. Invisible Intelligences, who are supposed to be in charge of various departments and objects in nature, subordinate to a higher power; 3. The souls of men, whether belonging to living or dead persons; 4. Mischievous sprites and elves, ghosts and apparitions; 5. animal excitement, vigor of intellect, temper and disposition of mind; 6. according to some, certain spiritual energies of nature, which contract and expand in

excellence by any Chinese writer. Dr. Boone, in anticipation of these objections, has said, "Everything depends upon the sense in which the word *God* is used. If the word *God* is understood to mean a self-existent, eternal, almighty Being, the Creator of heaven and earth, &c., we are quite aware that *Shin* does not mean God. But we are not contending that *Shin* means the true God, or was ever used by the Chinese to designate such a Being as the one described above; because they have no knowledge of a self-existent, eternal, almighty Being, who created heaven and earth." To this we may reply, that in endeavoring to ascertain what term the Chinese use for God, we are not to bring forward such an idea of the Deity as is peculiar to those who possess Divine Revelation, but we are to ask whether they had any idea of God *par excellence* at all; and having ascertained that they have some notion of a Supreme Being, however imperfect in itself, we may legitimately ask, Is such a Being by them designated *Shin*? Is he known to them under the name of *Shin*? Does *Shin* call up the idea of such a being to their minds, and were we to use *Shin* in writing and speaking among them, should we be understood as meaning God by way of eminence? To all these inquiries, a negative answer only can be returned: and the inference therefrom is, that *Shin* does not convey to the Chinese mind the natural idea of God, so far as the Chinese know him.

The idea they had of God, was of an originating, overshadowing, protecting, and governing something; and to that something they gave the name of 天 *T'ien*, 帝 *Ti*, or 上帝 *Shángti*, but they did not give to that something the name of *Shin*; which, therefore is not the name for the primary idea of God that the Chinese entertained, and can not be the generic or appellative name for God in the language. In this respect *Shin* does not answer to *Θεός* and *Deus* among the Greeks and Romans: for they used these words alone for God, *par excellence*, while the Chinese never use *Shin* in the same sense.

On page 51, Dr. Boone says, "Although we admit that the word *Shin* is never used by the Chinese to designate the self-existent, almighty Being who made heaven and earth, still we contend that the highest being they have ever conceived of is included in the class called *Shin*." We will admit the first part of the above statement, because the Chinese have no idea of such a being (see Inquiry,

order to produce the phenomena of nature.—These last seem to be looked upon as void of intelligence, and the doctrine regarding them is in some measure connected with materialism.

page 5); and there is no need of contending for the latter, as we do not deny it: but we may be allowed to ask, Will Dr. Boone contend that the word *Shin* is used by the Chinese to designate the highest being they have ever conceived of? Could it be shown from competent authority, and in unmistakable terms, that the word *Shin* is used habitually to designate God by way of eminence, in the Chinese language, the question would be set at rest: but to show that the highest being of whom the Chinese have ever conceived is included in the class called *Shin*, proves nothing. The highest being of whom we have ever conceived is included in the class called spirits; but the word *spirit* is not used alone to designate that being amongst us, as the word *Shin* is not used alone to designate God *par excellence* amongst the Chinese.

In order to sustain the inferior meaning which he attaches to the word *Dod*, Dr. Boone then quotes Cudworth as saying, that which seems to be essentially included in the pagan notion of the word *god* or *gods* when taken in general, is a respect to religious worship; wherefore a god, in general, according to the sense of pagan theists may, he says, be thus defined: "An understanding being, superior to men, not originally derived from senseless matter, and looked upon as an object for men's religious worship." Here we may observe, that Cudworth's object in his 4th chapter was to set forth the idea of God, in answer to the atheistic argument; hence he shows (§8) that the most compendious idea of God is an absolutely perfect being, including not only intellectuality and necessary existences, but omni-causality and infinite power; that (§9) absolute perfection implies knowledge and goodness; and that (§10) this idea of God includes unity in it, since there can be but one supreme and infinitely perfect being. He then supposes an objection (§11) against this idea of God, as artificial and not natural, because almost all nations have practiced polytheism; which objection he controverts by saying that (§12, 13) the pagan polytheists did not assert the existence of many unmade, independent deities. From which he concludes (§14) that the Pagan polytheism must be understood according to another equivocation in the word *God*, as used for created intellectual beings superior to men, and that are yet worshiped by their votaries; for "the pagans," he says, "held both many gods and one God, in *different senses*"; thus the general notion of the word *god*s, as including every intelligent being superior to man, that may be looked upon as an object of religious worship, is again restrained and limited in the division of it; for such a God may be

either unproduced, and consequently self-existent, or else produced and dependent on some higher being as its cause. In the former sense the intelligent pagans acknowledged only one God; and in the latter many understanding beings, which though produced were yet supposed to be superior to men, and worshiped. Thus the pagan theists were both polytheists and monotheists in different senses:” that is, if the word *God* be understood in the inferior sense of produced, and yet worshiped beings, they acknowledged many gods; but if in the sense of the unproduced Supreme, they acknowledged only one God.

Cudworth then goes on to show that most of the Grecian philosophers held the doctrine of one God, while they looked upon the objects of popular worship as naturally inferior to the one Supreme; and adds, “nothing now remains, but to show how the pagans put a difference between the one supreme unmade Deity and all other inferior generated gods. Which we are the rather concerned to do, because it is notorious, that they did many times confound them together. Passages to this affect abounding in pagan writings, it is no wonder if many, considering their theology but superficially, have been led into an error, and occasioned thereby to conclude the pagans not to have asserted a divine monarchy; the contrary whereunto though it be already sufficiently proved, it may not be amiss here to show how the pagans distinguished in many ways between the one supreme God, and their other inferior deities. First, they had many proper names for one and the same supreme God, and distinguished him frequently by the appellatives themselves, when used not for a god in a general, but for the God, or God by way of eminency; and thus ὁ Θεός and Θεός are often taken by the Greeks, not for a god or one of the gods, but for God or the supreme Deity; and as the singular Θεός was thus often used by the Greeks for God, in the way of eminency, that is for the supreme Deity, so was likewise the plural Θεοί frequently used by them for the inferior by way of distinction from the supreme.”

From the above extracts it would appear that the pagan philosophers of the western world looked upon the made and unmade gods as naturally distinct from each other; and that when the same term was applied to both classes, it was used in different senses. The natural idea of God, according to Cudworth, is that of an underived, almighty Being, possessing infinite power and goodness, producing all things and ruling over the universe. The term came to be ap-

plied improperly, he thinks, to an inferior class of generated or derived beings;* but it could be attached to them, only by lowering the original import of the term from that of designating infinite power and perfection, to that of merely describing beings who are the objects of religious worship. If we apply this to the subject under discussion, we shall find that exactly the reverse of all this is the case with regard to the word *Shin* among the Chinese.

Amongst the Greeks, the word $\Theta\epsilon\omicron\varsigma$ was used in its primary and complete sense to designate the one all-perfect being, or God by way of eminence; but only applied in a secondary and restricted sense to the various inferior objects of worship; whereas among the Chinese, the word *Shin* is used in its primary and complete sense when applied to spiritual intelligences of every kind, and is never used (alone and irrespective of other terms) to designate God by way of eminence. We may add, also, that when the word *Shin* is used descriptively, with reference to the Supreme, it is only employed in its natural sense of a spiritual intelligence, and not in that of a supreme or perfect being.

We have no need to lower or restrict the import of the term *Shin*, according to the *usus loquendi* of the Chinese, in order to apply it to the lowest and most vicious spiritual intelligence; for it is as fully applicable to the human soul, and to mischievous sprites, as it is (with reverence we speak it) to the Supreme Being: in the same way as the word *spirit* among us is used in one and the same sense when describing the spirits of heaven, as when speaking of the animal spirits of human beings. It does not therefore correspond to $\Theta\epsilon\omicron\varsigma$ and *Deus*, as those words were used by the Greeks and Romans.

Further, Cudworth assures us, that the words $\Theta\epsilon\omicron\varsigma$ and $\delta\ \Theta\epsilon\omicron\varsigma$ were among the Greeks often taken for God, by way of eminence, or the Supreme: while the plural form of the word $\Theta\epsilon\omicron\iota$ was frequently used by them for inferior beings, by way of distinction from the supreme. We may safely affirm, however, that this is not the case among the Chinese: the word *Shin* is never used in the singular and alone, to designate God by way of eminence; and when it is

* One Chinese writer quoted in the Tsz'-sz' Tsing-hwa, 子史精華 天也者神明所根也 says, Heaven is the root [or origin] of invisible and intelligent beings, and 天受道之英華以生神明 Heaven received the essence reason in order to produce invisible and intelligent beings: so that the idea entertained by the Greeks is not unknown to the Chinese.

used in the plural, as in the case of 百神 *pek shin*, the hundred shin, it is not at all lowered or restricted its in meaning; but every one of those hundred *shin*, the 神怪 *Shin kwái*, ghosts and hobgoblins, or the 惡神 *ngoh shin*, which Morrison calls evil spirits, yea even the 疔神 *yih shin* 疫神, the Shin of pestilence, is as much and truly a *Shin*, (that is, a spiritual being) as *Shangti* is. In respect to their spiritual nature, the *Shin* of every kind are in no way distinguished from the Supreme.

With regard to Cudworth's definition of the word *god* or *gods*, as indicating "an understanding being, superior to man, and looked upon as an object of men's religious worship," we have already seen that in his estimation such was not the natural idea of God; but only a definition to which he thought himself compelled to resort, under the circumstances of the case; because the Greeks had been in the habit of using *θεος* for God by way of eminence, and applying the same term to a variety of generated and inferior beings; in order to reconcile which inconsistency, he was induced to enlarge the signification of the word *Θεος*. We may observe, however, that that same necessity does not exist with regard to the Chinese; they having never been in the habit of designating God by way of eminence, *Shin*, while they constantly apply that term to every kind of invisible intelligences. It is not necessary, therefore, for us to adopt such a wide definition of the word God, as far as the Chinese are concerned.

Further, on reference to the Chinese classics and dictionaries, we do not find such a definition employed with the view of explaining any term that can possibly be construed to mean Divinity. The word which most readily conveys to the Chinese the idea of Divinity is 天 *Tien*, Heaven; and yet in defining Heaven they do not say that it is the Being who is the especial object of religious worship: but say, that Heaven is the one great one, who dwells on high and regulates all below. They call Heaven the great Framer from whom all things originally come, and who disposes of all things according to his own decree; in short, in the words of Morrison, Heaven is the unknown God of Confucius. In illustrating anything as divine, the Chinese do not say that it is an object of religious worship, but that it resembles Heaven; when they wish to say, that *Ti* means *God*, they assert that *Ti* is synonymous with Heaven, and is one of the names of Heaven; when they wish to exalt their living monarchs by ascribing the most exalted epithets

to them, they call their emperor Heaven or the Divinity; his throne is Heaven's throne, his presence, Heaven's countenance; his envoys, Heaven's messengers; and his troops, Heaven's soldiers, &c. When they intend to pay divine honors to imperial ancestors after death, they 以之配天 associate them with Heaven in sacrifice. From all which we conclude, that in the estimation of the Chinese, the criterion of divinity is that it resembles Heaven, and not that it is merely the object of religious worship.

In endeavoring to ascertain what any given people think of an object or being, we should take such rule of judgment as they are themselves in the habit of using. A criterion adapted for the sphere of Christianity would not assist us in forming an accurate estimate of the opinion of Greek and Roman philosophers; and so a rule of judgment which would be applicable to western pagans, might not suit those of the eastern world. To judge of the system of either, a criterion acknowledged by themselves must be employed.

It may be well, however, to inquire how far the definition adopted by Cudworth, as a description of the gods of Greece and Rome, will suit the *Shin* of China, viz, "an understanding being superior to man, and an object of religious worship." It has been demonstrated in the Inquiry, that *Shin* includes the soul and mind of a living man, together with the vivacity and spirit displayed in his conduct, which qualities and portions of his being are never worshiped. It has been shown also in the preceding pages that *Shin*, in the concrete, frequently refers to ghosts and hobgoblins, fairies and elves, which are not with the Chinese objects of religious veneration; there are also many *Kwei*, or manes of dead men, called also *Shin*, which, on account of the neglect or extermination of their descendants, are never worshiped. So that it is not an exact and complete definition of *Shin* to say that it is an object of religious worship. But let us endeavor to ascertain whether, in the estimation of the Chinese, worship is considered as distinctive of Divinity.

It is well known that the word 拜 *pái*, means merely bowing the head, or letting fall the hands, as a token of submission and obedience. It is used with reference to the act of homage paid to sovereigns, parents, and teachers, and is even employed to designate the acts of civility which take place among friends. It is not confined to the act of homage paid to invisible beings; indeed Kánghí, in his definition of the word *pái*, does not refer to invisible beings at all. The word 崇 *tsung*, which, according to the Imperial Dictionary, means "high and honorable; to fill and pile up high; to reve-

rence and respect," does not convey to the Chinese mind, any idea beyond that of veneration; and even with the addition of *pái*, does not in their estimation, designate especially the act of religious worship. In fact, the Chinese have no term to express chiefly and eminently the act of paying divine honors; and there is no word in their language signifying obeisance, regarding which it would be proper, according to their *usus loquendi*, to restrict the performance of the act it describes to any but a divine being. The compound term 禮拜 *li pái*, which is frequently used for worship, is not found in their classics, and has been invented by the Mohammedans.

The word 祭 *tsi*, to sacrifice, is applied solely to the services performed towards invisible beings, but it does not, in the estimation of the Chinese, involve the payment of divine honors, or imply that the beings sacrificed to are necessarily gods. As a proof of this, we may observe, that sacrifices are offered to the *Kwei* of men, as well as the *Shin* of Heaven; and that more offerings are presented to the manes of ancestors than to any other spirits besides. These *Kwei* or manes, though called *Shin*, are not considered by the worshipers as the gods of the persons to whom they belong, but as their disembodied spirits; and that very little of divinity is attached to them, in the estimation of the Chinese, is evident from the fact, admitted by themselves, that if such *Kwei*, or *Shin*, were not sacrificed to they would in the course of time become hungry and finally disperse.

Sacrifices among the Chinese were offered mainly as gifts and signs of gratitude; when they sacrificed to their ancestors they did it with the view of 報本追遠 rewarding their origin, and tracing it up to the remotest distance. They thought also that it was necessary 事死如事生 to serve their parents after death as they had served them during their lives: therefore they brought food and raiment, or the representations of them, that their deceased progenitors might have the benefit of these things in the invisible, as they had formerly experienced in the visible world. That portion of their deceased parents which was supposed to come and partake of the viands, was their 氣 *K'í*, spiritual energy, or their 靈 *ling*, spirit. They thought that these 靈聚而成鬼 spirits collected and became manes; and as they were invisible, they were also called 神 *Shin*. Since the 氣 *K'í*, or spiritual energies of ancestors were identical with the *k'í* or spiritual energies of descendants, the Chinese thought that the one was affected by the

other; and thus the departed were induced to come. Hence they considered it necessary, that some connection should exist between the parties sacrificing, and those sacrificed to; otherwise the sacrifice would be of no avail. Descendants could therefore sacrifice to their ancestors; officers to the five spirits presiding over the dwelling; princes of the empire to the hills and rivers within their district; and an emperor to heaven and earth, because he was thought to be the son of heaven, and all under heaven was subject to his sway. Any infringement of this order nullified, in their estimation, the very end of sacrifice. When sacrifices were properly offered, the spirit of the object or being sacrificed to was supposed to come, and by this means men were brought into contact with the spiritual world. The Chinese having conceived of invisible beings as in some measure like themselves, they hoped to conciliate them by the same means through which they try to gain the favor of men. They accordingly brought gifts and presents to the spirits, to render them propitious. They thought that spirits were personally present at such offerings (traces of which it was imagined could sometimes be seen), while such spirits were supposed to partake and enjoy the sweet savor of the viands. This was thought to gratify them; without it the spirits of the departed would be discontented, and if still existing in the form of spirits, would become malicious sprites and injure mankind.* Being rendered propitious by offerings, and being considered as invisible intelligences more powerful than man, the opportunity of their supposed presence was taken to implore their aid; hence prayers for happiness were sometimes connected with sacrifices; though some of the Chinese contend that this was not the original end of the institution.

These sacrifices also were none of them expiatory, and the idea of the victim being considered in the light of a vicarious atonement for sin, does not seem to have entered into the minds of the Chinese. Neither do we find that they considered the act of sacrificing as the payment of divine honors to invisible beings: they did not look upon the performance of these services as at all elevating the beings sacrificed to above their original position, nor did they ascribe any

* In the 8th section of the *Lí Kí*, page 38, the commentator says, 鬼有所歸乃不爲厲以其無所歸或爲人害故祀之 when the manes of the dead have some place to revert to, they do not become mischievous spirits; and because they may perhaps injure people when they have no place to revert to, therefore men sacrifice to them.

appellation distinctive of divinity to them on the occasion: if the invisible beings sacrificed to were mere spirits before, they remained mere spirits still, and if regarded in the light of divinities before, the act of sacrifice did not in any way alter their position.

We have already shown, that by 天 *T'ien* and its synonyms, the Chinese meant divinity, without descending lower; and by *Shin* with its correlatives, spirits, whether high or low, good or bad; their sacrificing to mere spirits did not in their estimation elevate them to the rank of divinities; and their not sacrificing to divinities did not deprive them of any of their power or dignity.

The ancient Romans and the Lycaonians called both supreme and subordinate invisible beings *gods*, applying the term used by them for God by way of eminence to those who were merely his ministers and inferiors. The Chinese have a term or terms for God by way of eminence, which they do not apply to spiritual beings generally; and they have a term for spiritual beings generally by which they do not designate God by way of eminence. The cases are therefore different. Had they attached to all the beings to whom they offered sacrifice the appellation by which they designated God by way of eminence, there might have been some ground for applying the remarks of Cudworth and Waterland to the case in hand: but as they call them all spiritual beings among whom divine beings are to be found, the remarks of those esteemed authors do not apply. The class of beings sacrificed to in China are therefore spirits generally; there may be gods among them, but all beings thus honored are not necessarily gods; neither does the circumstance of their being sacrificed to constitute them, in the estimation of the Chinese, gods. Of course we admit, that according to Christian sentiments it is an idolatrous act to present sacrifices to any beside God by way of eminence; but the question is now, what estimate the Chinese form of the class of beings called *Shin*; and whether the act of sacrificing to them does, in the view of this people, raise the beings sacrificed to, from the rank of mere spirits to gods. To this question, the answer of the Chinese would undoubtedly be, that the act of sacrificing does not alter the nature or position of the beings sacrificed to, but leaves them in the rank or condition in which it found them.

Dr. Boone (page 57) then appeals to the dictionaries that have been prepared by foreigners, to sustain the meaning he has assigned to the word *Shin*; on which we may observe, that the first and most important requisite, in order to ascertain the meaning of a word, is to appeal to dictionaries prepared by natives, or to definit-

tions of terms given by themselves. This Dr. Boone has not done, but has appealed to foreigners, for evidence on the point. "The testimony elicited by appealing to the dictionaries prepared by foreigners," he says, "notwithstanding some diversity of phraseology on the part of the Romish missionaries, agrees so entirely in regarding *Shin*, in one of the senses in which it is used, as the name of a class of beings to whom the Chinese offer religious worship, that we think it is entitled to great weight from its uniformity."

With reference to the "uniformity" here spoken of, we have to remark, that the witnesses produced on one side are only two, the dictionaries of "Morrison and Medhurst;" while the diversities alluded to on the other side are many, viz. the whole of the Roman Catholic missionaries and writers; how then can the testimony be called uniform and entitled to great weight in consequence? Again, this testimony is said to regard *Shin*, only in one of the senses in which it is used, as the name of a class of beings to whom the Chinese offer religious worship; from which we are left to infer, that it is used in another sense, in which it can not be thus regarded; if so, then *Shin* is an ambiguous term at the best, capable of being understood in one sense as well as in another, and therefore open to all the objections which Dr. Boone has brought against *Ti*, with this additional one that it is never used by the Chinese to designate God by way of eminence, while *Ti* is.

But let us examine the testimony which Dr. Boone has brought in favor of his hypothesis. First, Dr. Morrison says, that "every evanescent, invisible, inscrutable, spiritual, operating power or cause is called *Shin*." That is, every kind of operating power or cause, it may be material (for in the estimation of the Chinese, spirit is rather opposed to body than to matter), or it may be fleeting and liable to dissipation, so long as it is invisible and inscrutable, is entitled to be called *Shin*. This description corresponds almost exactly with the phraseology employed by Knapp when explaining the word *Ruach*, which name the Hebrews gave "to all the invisible powers, whether physical or moral, which they saw in operation in the universe;" and agrees with one of Webster's definitions of spirit, as "that which hath power or energy; the quality of any substance which manifests life, activity, or the power of strongly affecting other bodies."

Surely this is not a proper term to be used for God, exclusively and par excellence, which is as applicable to elastic fluids and expansible substances, as it is to the spiritual nature of God, angels,

and the souls of men? We may indeed, by dint of persevering instruction, lead the Chinese to see that the spiritual is rather opposed to the material than the corporeal (as the early Christians had to do when instructing the Greeks and Romans), but we shall find the utmost difficulty in leading them to confine the term to the Divine nature, when they have used it almost invariably for spirit, and never to designate God by way of eminence. Hence it is that, after mature consideration of the subject, the writer is led to dissent from the opinion of Dr. Morrison, and from his own previously conceived idea derived from his predecessor in lexicography, that *Shin* means "Divinity, God in the sense of heathen nations," or that "the Chinese themselves use *Shin* for God:" mainly because this meaning of *Shin* is based on no definition of the term yet met with in Chinese dictionaries or commentaries, and is opposed to the general tenor of every explanation to be found in native authors; which explanations agree invariably with the first description of the word given by Dr. Morrison, in the sense of spirit.

We have so completely established this assertion in the "Inquiry," that we may safely leave the burden of proving that *Shin* means divinity to the advocates of that term, and wait until they can show, from classical authority, that *Shin* is explained by any term to which the Chinese are in the habit of attaching the idea of divinity, or is used definitely for God. It remains yet to be proved that *Shin* means God in the sense of the Chinese notion, and until that is done, we may class the remark among those general assertions which frequently find their way into lexicons, but which, if the subject were more fully investigated, would be considerably modified by their authors. But even taking the definitions given in Dr. Morrison's Dictionary as they stand, we should demur greatly in adopting the term *Shin* for God by way of eminence, when it means, according to him, anything and everything spiritual, equally with that which is Divine. It appears, according to his own showing, to be just as applicable to spirits, the human spirit, and animal spirits, as it is to God in the sense of heathen nations; and indeed by his classing the signification spirit *first*, one might be naturally led to conclude, that such in his estimation is the primary idea. So much so, that he has not scrupled to employ the single term *Shin*, in his translation of the Scriptures, without the slightest qualification, for an evil and fallen spirit as unhesitatingly as he has to use it to express God in the sense of the Christian Scriptures. When a

heathen nation, after having employed a term to designate God by way of eminence, has used it to signify imaginary invisible beings of a derived or inferior kind, we see no objection against Christians rescuing the term from its abuse, and applying it to its legitimate uses. On the other hand, however, when they have never employed the term as definitely pointing to one Supreme, and always used it in the sense of spiritual, invisible beings, whether high or low, we see great objection against limiting a word of such extensive signification, and confining it wholly to the expression of one idea; when particularly, the people among whom we come will not so confine it, but will always understand it in the extended sense to which they have for ages applied it.

If the term in question had been employed for God by way of eminence, and been confined to gods, whether supreme or subordinate, there would be some force in the reasoning brought forward in favor of its generic use for God; seeing however that the Chinese have never used it to designate the Supreme in their estimation, but have in a vast number of instances, and throughout every age, employed it in the sense of spirit, without any special reference to God, the argument is of no force, and the objection against its use generically for God, remains unshaken.

The declaration found in Dr. Morrison's English and Chinese Dictionary, namely that "God, or the *Deus* of the Chinese, was originally, and is still most generally *Shin*," is unsustained by any quotation from native authors. It would seem, that by "the *Deus* of the Chinese," Dr. Morrison meant the one supreme God by way of eminence, as far as the Chinese were acquainted with him; for he employed the singular number, as contrasted with the plural *Dii* which immediately follows. If such were his idea, we think the assertion untenable: the single individual, who might be called the *Deus* of the Chinese, never was, and is not now, designated *Shin*: and the term, when used, alone does not call up to the mind of the natives the idea which would seem to be set forth by the expression, "the *Deus* of the Chinese." We may be permitted here to contrast the above definition of *God*, with the signification of *spirit*, given in the same volume: namely, "Spirit; the opposite of matter; 神 *Shin*." It is difficult to account for two ideas so very dissimilar being expressed by one and the same term. It could not have been through the poverty of the Chinese language, for it contains 40,000 words; neither could it have been want of attention on the part

of the Chinese, for they are very particular in their definitions, and excel in the voluminousness and preciseness of their lexicography. It may be ascribed, however, to the foreign writer mistaking the meaning of the native term, particularly as he is the first European lexicographer on the Chinese language who has assigned this double meaning to the term; while all his predecessors, for two centuries have attached only one signification to it, that of spirit. The idea conveyed by this latter term is perfectly distinct from that which the word *God* represents; it is possible that in some writings, the words *God* and *spirit* may be confounded: but such writings are certainly not remarkable for their accuracy, and in all dictionaries to which we have had access, in every other language, the two ideas are kept perfectly distinct, while the term which stands for *spirit*, as opposed to *matter*, is never made to represent the natural idea of God.

Referring to Dr. Morrison's remark, that the *genii* of particular places are also called *Shin*, Dr. Boone says, "these, though at first called *genii* by the Doctor, are afterwards by him correctly rendered *gods*, as they are all objects of religious worship." If, however, he had consulted another part of the volume, under the word *genii*, he would have found the 山神 *shán shin*, and the 河神 *ho shin*, described by the term *genii*. Which of the two terms Dr. Morrison considered the correct representation of *Shin* in the passages in question, he does not say; they are, however, of very different meanings, as will be seen from Webster. In Riddle's Latin Dictionary, the *genii* of the Romans are said to have had offerings presented to them at certain times, and people swore by the *genii* of particular persons, yet Riddle does not say, that such worship raised the *genii* to the rank of gods.

With regard to the dictionaries which have been published by myself at successive intervals, I have only to say, that on my first arrival in the missionary field, I found my predecessors in the Protestant mission habitually using *Shin* for God; and thus the idea was early instilled into my mind, that such was its meaning. For several years I followed the example thus set before me, and used *Shin*, with 神天 *Shin T'ien*, 神主 *Shin Chú*, and such like terms, for the Deity. A growing dissatisfaction with these words, at length induced me to abandon them; still the views previously entertained, and the force of habit, had much influence in leading me frequently to attach a meaning to *Shin* which I now think it will not bear. It was not until the commencement of 1847, that I set myself thorough-

ly to study the subject, by examining all the passages in the Chinese classics in which the word occurs; the result of which has been a settled conviction, growing stronger every day, that the main idea conveyed by *Shin* in the Chinese classical writings is *spirit* and not *God*. If I be asked to account for the fact of my being thirty years at the study of a language, before I could find out what I now think to be the true meaning of so important a term, I can only plead the force of early education and constant habit, over which I had little control, and the want of time to give the subject that close investigation which I have since been enabled to afford it. Every man is entitled to modify his opinion; others have done the same; and the author of the Essay tells us that he entertained very different opinions to those which he now sets forth, up to the year 1847, when he entirely altered his views on this subject.

Dr. Boone (page 61) quotes the Roman Catholic writers very briefly; a fuller account of their views may be seen in the Inquiry, pages 118-126: they are almost unanimous in giving to *Shin* the meaning of *spirit*, and nothing else. A suggestion is thrown out in the Essay, with the view of weakening the force of the evidence adduced from this quarter,—that their works have been prepared since the decision of the Roman see, that 天主 *T'ien chú* should be used for God. It has, however, been shown in the Inquiry, that some of those who wrote before that bull was issued, entertained the same views of *Shin*, as meaning spirit; and the case is not much altered with respect to those who wrote after; for the papal bull had only respect to the name which Romish Christians should use for God, and did not allude to the meaning which should be attached to the word *Shin*, it having been already settled on philological grounds to mean spirit, genius, &c.

In quoting from Visdelou, Dr. B. has omitted a very important statement immediately following the first sentence adduced by him from that author, that “the *Shin* of the Chinese is an appellation common to all intelligences, even to that of men;” which if viewed in conjunction with the previous sentences would show that not only is it going too far to call the *Shin* gods, but that the word *Shin* is of so extensive an import as to include in it all spirits in whom is the faculty of understanding. In the next quotation, we have Visdelou's opinion of what the *Shin*, *Kwei*, and *K'í* are; for he calls the 天神 *t'ien shin*, celestial genii, the 地祇 *tí k'í*, terrestrial spirits, and the 人鬼 *jin kwei*, manes of men; the two first of

which terms Dr. Boone insists on translating celestial and terrestrial gods; while the latter term, notwithstanding the objects it represents are sacrificed to, he calls the manes of men.

In the next sentence quoted from Visdelou, he says, "this idea of the *Kwei Shin*, so far as it regards the gods solely is moral and popular;" but as he has already told us that to translate *Shin* by *gods* is going too far, we must conclude that the expression is to be understood in an inferior sense.

The same author's account of the physical *Kwei Shin*, Dr. Boone has passed over without remark: but as they are important to a right understanding of the subject, we shall here quote them.

"Either this notion is physical and philosophical, and on that account is considered in two ways; for as regards the nature of all things and even that of men, philosophers define the *Kwei Shin* as *liáng nang*, 良能 natural powers of a double matter, i. e. of 陰陽 *yin yáng*, a perfect and imperfect matter; or else, as Chángtsái more clearly says, The *Kwei* are the *Shin* 神 of the 陰 imperfect matter, and the 神 *Shin* that of the 陽 perfect. Others, with regard to the etymology of the words, interpret the term 神 *Shin*, by another (*Shin* 伸) of the same sound, which signifies to extend; and the term 鬼 *Kwei*, by another (歸 *Kwei*) of the same denomination, meaning to fall back, to bend one's self back, to shrink up; and by this extension and contraction, which they call the systole and diastole of nature, they figure the vicissitudes of nature in its alternate-generation and decay. For they do not imagine that the *Kwei Shin*, considered as the innate properties of the 陰陽 double matter, are of a nature subsistent of themselves, but solely the forms of things; neither distinct even from the things which they compose, and of which they are an intrinsic and essential part, nor even from matter. They say, that the *Kwei Shin* of this kind are the inward principles of all effects, prodigies, and miracles of nature; that at their approach all things spring forth, grow old, and gain strength; and at their retreat all things decrease, grow old and die. In fine, it is of these physical *Kwei Shin*, that so to speak, are composed the *Kwei Shin* which are of substances existent in themselves, as (in the opinion of many) are the manes of the dead.

"But as it regards the dead, they divide the human soul into two parts; the one mobile and subtile, whence proceeds the faculty of knowledge, and this they call the 魂 *hwan*; the other fixed and gross, whence proceeds the faculty of feeling, and this is called 魄

pih. The *Kwei Shin*, or the manes, directly correspond to these two parts. For after death, the first of these parts, being released from the bonds of the body, returns to heaven whence it came, and becomes 神 *Shin*: and the second, to which it was attached and belonged, returns to earth, whence it had been taken, and becomes 鬼 *Kwei*. Thus all the mystery of the sacrifice made to the manes of deceased fathers, mothers, and ancestors, consists in this that by the secret power of a certain sympathy, the two parts of the soul are so much moved and struck by the sincere piety of those who sacrifice, that they reunite for the time, and enjoy the offerings presented to them. The definition of the soul and the manes is taught in few words by Ching-hiun, who says, The *Shin* 神 of the 陰陽 perfect and imperfect matter, are called 精 *tsing*, semen, and 氣 *k'i*, 氣 breath; the 神 *Shin* of the 性情 affections and nature are called 魂 *hwan*, the more subtile part, and 魄 *pih*, the grosser, part of the soul. Thus meaning to say, that both the semen and the spirit proceed from the divine blossom of the double matter; that from the spirit, or more subtile vapor, comes the more subtile part of the soul, or the faculty of knowledge; and that from the semen, or the grosser vapor, comes the grosser part of the soul, capable of feeling and affection."

It is evident from the above, that M. Visdelou regarded the physical *Kwei Shin*, according to the view of the Chinese philosophers, not of a nature subsistent of themselves, neither distinct from the things which they compose; nor even from matter. The other *Kwei Shin*, which are of substances existent in themselves, or spirits and manes, he describes the Chinese as teaching to be composed of these physical *Kwei Shin*, which at the death of man return to the elements of which they were composed; except when influenced by the sacrifices of descendants, they unite for a time, and enjoy the offerings presented. Surely these can not be viewed as gods, notwithstanding the sacrifices presented to them: and when M. Visdelou used the word in this connection, he must have employed it in some other sense than that which is usually attached to the term. Indeed Dr. B. admits, that Visdelou prefers to call them *genii*, while, in our estimation, *spirit* is the more proper rendering. The difference, however, he contends (on page 62), "is more in phraseology than in anything else; and it is a mere quarrel about words to contend whether we shall call them *genii*, spirits, or Gods." To this we reply, The matter might perhaps be thus disposed of, if

the whole controversy were not one of phraseology, or the most proper word to express a given idea; and when the word produced by the one party does not express the idea intended, it becomes a matter of great moment, what diction is employed. The idea intended to be expressed is that of God: allowing that we cannot get a term to express the Christian idea of God, we ought at least to have a term that will represent the Chinese idea of God; one that will bring up to the Chinese mind the conception of perfection or supremacy, or something which, in their estimation, approaches the natural idea of God. That the Chinese have such a term, has been shown in the Inquiry. Dr. B. is dissatisfied with this, and suggests in its stead a term, which intelligent writers on the language say means *spirit*. A difference of phraseology here is of much moment. Were the word *spirit* to be used in every passage of our English bibles where God occurs, what would the reader think of it? Would his astonishment or repugnance be at all diminished, by being told that spirits were sometimes the objects of worship, and that the highest God was included among the class of spirits? Would he concede that it mattered not what term was used, seeing that a spirit, who is the object of religious worship, must be accounted a god in the pagan sense of the word, when at the same time, the pagans themselves do not so think of it?

But Dr. B. says that he never contended for *Shin* meaning God in the proper sense of necessarily existing, supreme, &c., thinking that the Chinese have never conceived of such a Being, and therefore have no name for him. To this we may reply, that the idea of a necessarily existing Being, who has been from all eternity, is one of which the human mind can at best form but a very inadequate conception, and we need not be surprised if we do not find the doctrine expressly stated in the writings of a people, who have derived little or no aid from Divine revelation; yet it is remarkable, that the Chinese never speak of the origin of him, who in their estimation is the Divinity; and by whatever term they designate that Being, they never allude to his generation or production. If, therefore, the doctrine of the necessary existence of the Divinity be not stated, it is not denied; and with respect to the attribute of supremacy mentioned by Dr. Boone, it has been shown in the Inquiry, that this is one of the chief characteristics of that Being, to whom the Chinese ascribe the production, direction and preservation of all things. Are we therefore to reject a term, or terms, which they have employed to designate the Divinity in their estimation, because

such term or terms do not embrace all which we find attached to the idea of God, in Christian Theology? Such a principle would have debarred the apostles from the use of the word Θεός, in writing for the Greeks, although that word was used by the latter for expressing God by way of eminence; and was of more restricted import than is the very generally applicable word *Shin* among the Chinese.

Dr. Boone states (on page 62), that "as the chief object to whom the Chinese offer religious worship is a *Shin*, to translate *Shin*, genii, and to maintain that it never means God, is to deny that the Chinese have any gods at all: for if the highest object of religious worship is to be reckoned among the class of genii, the inferior objects can be nothing more." We have shown, however, that *Shin* means *spirit*, which term we prefer to genii. Taking this view of it then, we might say justly, that the highest invisible being among Christians is a spirit, and that the word *spirit* can never properly be taken to mean God; and yet we should not thereby deny that Christians have any God at all; for, though the highest inhabitant of the invisible world is reckoned among the class of spirits, he may be something superior, while all other invisible intelligences may be nothing more than spirits. Having shown that *Shángtí* is the most honorable of the *Shin*, Dr. Boone contends that it is the same whether we translate *Shin*, God or genii; but it is not the same whether we render that term God or spirit; for, though the highest class of beings may be included in the class of spirits, the word *spirit* does not afford the best term by which to render *Elohim* or Θεός: and if the concurrent testimony of Chinese lexicographers and commentators be of any worth, *Shin* must be rendered *Spirit*.

On page 63, Dr. Boone adduces the testimony of Drs. Morrison, Milne, and Marshman, to prove that *Shin* is the generic name for God, because they used it in their Chinese writings as the appellative name of God. Granting this, we have also shown that they have used *Shin* as the appellative for spirits, and even for evil spirits, at the same time that they used it to designate God by way of eminence, on one and the same page of their Chinese writings. The same term surely could not fully represent both ideas: if it could, we can only say, that the Chinese language differs from every other, as we know of no other tongue in which the same term, without qualification, is used to designate the Supreme Being, which is also used for every kind of spirit, including the human soul; and it would need very strong philological evidence to establish the fact. If it could not, then the celebrated missionaries referred to

were wrong in one or other of the uses to which they applied the word *Shin*. We have shown that they were *not* wrong in employing *Shin* in the sense of spirits, whether good or bad, human or divine, according to the known usages of Chinese writers; and Dr. Milne himself confessed that he was wrong in using it for God, for he has said in his Gleaner, that "in native Chinese books, the word *Shin* seldom *if ever* denotes the Deity," and that it very generally signifies a spirit. On this account probably, he has used *Shángtí*, and not *Shin* in the last tract he ever published. Dr. Morrison, also, seems to have become dissatisfied with the term *Shin*; for in his last Chinese work, he has employed about a score of phrases to express the Deity; nearly the whole of which are allied to 天 *T'ien* or 帝 *Ti*, and not to 神 *Shin*. The argument drawn from their Chinese writings is therefore, very much weakened by their using the term in two different senses, and by the subsequent modification of the term employed by them to express the Deity.

But Morrison and Milne were not the only Europeans who wrote in Chinese; there were others to whom the language was in a sense vernacular, from long residence in the country; we mean the Romish missionaries, to whose writings in Chinese an allusion has already been made in the Inquiry, and throughout whose publications *Shin* is invariably used in the sense of *spirit*; and yet, lest it should be said, that these were biased by the Roman bull published in 1710, it has been also shown that the Mohammedans and Syrian Christians, who wrote a thousand years ago, likewise used *Shin* for spirit only, and never for God, either in the sense of supreme or subordinate, true or false deities.

In the version of the New Testament prepared by Mr. Gutzlaff and myself, in 1835, the word *Shin* was used for false gods, while another term was selected for designating the true God. This has been objected to on the ground, that as the sacred writers give the name Θεός to false gods, as well as the true, it is therefore necessary to employ the same term in all cases when translating the Scriptures into a foreign tongue. Upon this we may observe, that Stockius considers the word Θεός to be used properly when applied to the true God, and improperly when attached to false ones; and, according to the rule generally followed by translators, where various things are meant by one and the same term in different connections, the propriety of using two or more words to express the different shades of meaning of any given term might be pleaded for. To which we may add, that the Arabic, and all its cognate versions, have employed

different terms to render Θεός, when designating the true God, and when alluding to false ones; and so in other countries, where a monotheistic feature is observable in the religion of a people, or where according to the analogy of their language it would be improper to apply the word used for designating the Supreme, in their estimation, to invisible beings of an inferior order, the same example might be followed. Admitting, however, for the present, that the generic term, if one can be found, should usually be employed for rendering Θεός, we cannot subscribe to the propriety of using *Shin* when speaking of God by way of eminence, because it is generic for all spiritual beings and energies, and would not be understood by the Chinese as designating the supreme Being.

Dr. Boone says on page 64, that the use of *Shángti*, as the appellative name of God in Chinese, has ceased to be advocated by all; and then observes, in the next sentence, that the majority of missionaries have abandoned the phrase *Shángti* for the true God. Upon this we would remark, in passing, that these are two distinct ideas; we do not know that it was ever contended that *Shángti* was the appellative name of God in Chinese, but many missionaries thought, and still do think, that it may be safely employed for God by way of eminence; and there can be no more impropriety in using *Shángti* for God in Chinese, than there could be in using a word signifying "the supreme," in any other language. Various terms designating Deity may be employed in conversation and books, for the purpose of marking to what being we allude, when speaking of God; the only question is what term should be employed as an equivalent for Θεός and *Elohim* in translating the sacred Scriptures.

In this view of it, some missionaries may think that *Shángti* is not sufficiently generic, as others do that *Shin* is too much so; and may therefore feel desirous of obtaining another term, which, while it is used by the Chinese for the Supreme, is also applied to inferior deities in their estimation, without being universally applicable to all spiritual beings and energies, as *Shin* is. With this view 帝 *Ti* was proposed; and in order to meet the scruples of some, 天 帝 *T'ien tí* was suggested, as a phrase at the same time generic and distinctive, while it is never mistaken by the Chinese as expressive of anything but a Divine being. That these terms were not brought forward before, would be, if true, no argument against their propriety; but such is not the case. In a Roman Catholic work, entitled 天 教 合 儒 *T'ien Kiáu hoh jū*, written many years ago, the principal passages in the Chinese classics, which have any

reference to the supreme Being, so far as the Chinese were acquainted with him, are cited; and the terms used by classical writers for expressing the idea of God by way of eminence, are placed in order; at the head of these stands 帝 *Ti*; then follow 上帝 *Shángtí*, 古帝 *Kú-tí*, 昊天上帝 *Háu t'ien Shángtí*, 皇天上帝 *Huáng t'ien Shángtí*, &c., for all of which phrases, in the sense intended, authorities are cited from the standard writings of the Chinese; showing that the compiler (who was evidently a man well versed in native literature) thought that the word 帝 *Ti* was entitled to rank first and foremost as the appellation of the supreme Being in Chinese. There are some missionaries, however, who, taking into consideration the difficulties of the subject, still think that the safest way would be to employ *Shángtí* for God by way of eminence, and *Shin* for false or pretended deities, even in the translation of the Scriptures.

Dr. Boone, on page 66, adduces the translation of the New Testament prepared by Mr. Gutzlaff and myself, to show that we have used *Shin* as the appellative name of God in Chinese. He says, that Θεός in the said version, when referring to the true God, is always rendered by *Shángtí*, and when it does not refer to the true God it is rendered by 神 *Shin* alone, or 神明 *Shin ming*; i. e. in about twelve hundred instances, Θεός is represented by *Shángtí*, and in about twelve by *Shin*. In the former cases, Θεός is intended to convey the natural idea of God, or God by way of eminence; and in the latter, it is employed improperly, according to Stockius, to denote, by metonymy, *magistrates*, who rule in God's stead on earth; *Satan*, who operates in the wicked that submit to his will; and the *belly*, to which the voluptuous consecrate all their thoughts. It is also attributed catachrestically, or in a forced and unnatural sense, to idols, who, though they are nothing in the world, are worshiped by idolaters in the place of God. Now in order to prove that the word *Shin* was used in the version above referred to as the appellative for God, it would have been necessary to show that it was used as a common name for the whole class of beings called gods, including Him who is denominated God by way of eminence, in which sense it almost invariably occurs; but in this sense and in these instances, it appears that *Shin* is not used, and is employed only in those cases where the word θεός is wrested from its natural sense. Thus it would seem, that we have not used *Shin* as the appellative for God, but as the appellative of a class of beings who are manifestly inferior to God; while we invariably used another term to express the idea which we conceived the sacred writers intended to convey, when

using the word θεος in its proper sense. Whether we were right or wrong in so doing, it is not necessary at this stage of the argument to inquire; the question is, whether the term *Shin*, which we have used for false and inferior deities, and not for God par excellence, can be considered as our appellative for God. *Shin* was undoubtedly the appellative for God in Morrison's version, for he used *Shin* in every place where θεος occurred in the original; but it was not so used in the version executed by Mr. Gutzlaff and myself.

Perhaps it may serve to throw some light on the subject, to institute a comparison in this respect between our version and the Arabic. In that language, the appellative for God differs in some degree from the name of God par excellence; the one being *Ilah*, a god, and the other *Allah*, the God. In the Arabic version of the Scriptures, the first term is used in all places where any God is referred to, and the latter where God by way of eminence is meant, as in Deut. 4: 35, "The Lord he is the God (*Allah*), and there is no other god (*Ilah*) besides him;" where *Ilah* is the appellative for god in common, and *Allah* the designation of God, par excellence. The difference consists in the addition of the article. *Ilah*, therefore, may be considered as the appellative for god in Arabic. Had we followed this plan, and used *shin* for any god, and then employed the same term, with some distinctive adjunct, as 彼神 *pí shin*, that *Shin*, or 彼一神 *pí yih shin*, that *one Shin*, for God by way of eminence, it might have been said that we used *Shin* as the appellative for God. But when we have employed a wholly different term for God in a special sense, and a term which has naturally no affinity with *Shin*, it can not be said that we have employed this latter as the appellative for God in our version. It may indeed be urged, that we have used *Shin* in an appellative sense by employing it for the class of pretended deities; but it can not be said that we have used it appellatively for God, because we have abstained from employing it especially for God. The propriety or impropriety of separating the two ideas is a distinct subject for consideration. The above remarks will be sufficient to show that Mr. Gutzlaff and myself, in the version referred to, have not used *Shin* as the appellative name of God in Chinese.

(To be concluded in the next number.)

ART. II. *Notices of Works upon the regions west and north of China, and Travels into India, written by Chinese authors, between the 5th and 18th centuries of our era.* BY S. JULIEN.

[*Note.* The following valuable notices compiled by M. Stanislas Julien, have been forwarded to one of his correspondents in China, with the request that they might appear in the Repository, in order to assist the search after the works mentioned therein by missionaries and other so situated that they could make investigations in libraries and convents where he supposes them to be hidden. The whole article is rather too long for insertion, while the object in view will not be impeded by the liberty we have taken in abridging it. The investigation of the writings and travels of the followers of Budha have a bearing upon the efforts made to Christianize the multitudes who profess that faith, by showing the grounds of their belief, and any assistance given in understanding their tenets will enable the advocates of Christianity the better to show their unsoundness. In reprinting it, the French orthography of the Chinese names has been slightly altered.]

From the 5th to the 18th century of our era, various Chinese authors have composed a considerable number of works, relating to the geography, the statistics, and the history of the *Si Yih* 西域, an expression designating the countries both to the west and north of China. Some were official writers, generals, or learned men delegated by the emperors to subject states, or to those which they were desirous of adding to their immense possessions; others, more worthy perhaps of our attention, on account of their self-denial and personal devotion, were Buddhist pilgrims, who made it their business to describe the countries they had traversed before arriving in India (the voyage to which was the constant object of their pious curiosity), and those which they had passed through and studied even in India itself, whither they went to gather religious books, to gain instruction in the doctrine of Sakyamuni, and to contemplate the ancient monuments which recalled to them the venerable traces of past Budhas.

Some of the works of this nature formerly in existence in China, among them a few very extensive, seem not to have reached us. The recollection of these losses will impart a higher value to the little that remain, and perhaps also an accurate account of the original titles will stimulate the zeal of the sinologues and missionaries who reside in China, and aid them in making or ordering researches into the libraries of the great literary centres at Nanking, Súcchau fú, and Peking, or elsewhere. What gratitude would they cause to be felt in Europe if they should succeed in discovering some of the vast descriptions of ancient India, and those lengthy accounts of voyages

into the *Si Yih*, which the silence of the Imperial library at Peking and of all Chinese bibliographies, lead us to fear are lost.

To give an idea of the resources afforded by the great libraries of China, to educated persons who have access to them, and who are able personally to make researches, or to direct the investigation of literary men, I will cite a kind of discovery due to the zeal of Mr. R. Thom, formerly English consul at Ningpo, whose early death will ever be regretted by all sinologues. I sent him a list of nine commentaries upon the writings of Láutsz', of which the principal have been wanting in Chinese libraries for more than a century, and for which my correspondents in China had long sought in vain. Through means of an officer at Ningpo, Mr. Thom applied to the director of the library at Nanking, who borrowed the editions mentioned, and caused them all to be copied, the whole making 232 volumes 4to.

Many French missionaries are now in the neighborhood of Nanking. If then, any of them, desirous of attaching their names to the discovery of literary treasures which we here bring to their notice, will cause them to be sought for in the rich library of that town, by educated and persevering scholars, they doubtless would find a certain number, and they may be assured beforehand that the expense of copying would be fully repaid by the precious documents with which the history and geography of Asia would be enriched.

The information here given is drawn from the encyclopædia *Yuh Hái* 玉海, from the great catalogue of the emperor Kienlung, from the Encyclopædia of Má Twánlin, entitled *Wan-hien-tung-káu*, and from the imperial supplement to it. I first mention those now possessed by the Royal Library at Paris.

I. *Fuh Kwoh Kí* 佛國記 *Memoir upon the Kingdoms of Budha, in one book.* This work was composed under the Sung dynasty by the Shamanean *Fáh Hien* 法顯. The *T'ung-tien* 通典 of T'ú Yú 杜佑 (published under the Táng) mentions this account, but it gives the author the name of *Fáh Ming* 法明. But as the emperor Chungtsung of that dynasty had the name of Hien 顯, the writers of the Táng dynasty (obliged to avoid its use) employed in its stead the synonymous word *ming* 明 (brilliancy).*

II. *Sang Hwui-sang sz' Si Yih Kí* 僧惠生使西域記 *Memoir of the Shamanean Hwui-sang sent to the Si Yih.*

In the year A. D. 518, the empress of the northern Wei dynasty

* The work has already been noticed in Vol. XI, pp. 334-336, so that it need not be again described in this catalogue.

commissioned Hwui-sang (*bhickshu*, or mendicant monk), attached to the convent of Ts'ung-lí, and Sung-yun, 宋雲 a native of Tun-hwáng, to go into the Sí Yih to seek Buddhist books. They procured 170 different works, which all belonged to the profound doctrine of the *Mahá-yána* (the Great Vehicle). This relation, which forms some thirty pages in the new edition of the collection entitled *Hán-wei Tsung-shú*, is also found in the collection *Tsin-tái-pí-shú*, in the Royal Library. It was published in 1833 in German by C. Fred. Neumann, in his memoir, entitled *Pilgerfahrten buddhistischer Priester von China nach India*. But the learned Bavarian made use of a very incorrect text, that of the *Hán-wei Tsung-shú*, which has led him into some serious errors. I propose to give a French translation in the "Journal Asiatique," and shall be satisfied with noting the readings and corrections supplied by the other edition.

III. *Shih shí Sí Yih Kí* 釋氏西域記 *Memoir upon the Sí Yih, by a Buddhist monk.*

This work has not reached us entire. There are several fragments in the *Shwui King chú* 水經注 (in forty books), commented on by Lí T'áu-yuen, who lived, as Hwui-sang did, under the later Wei. These fragments have been reunited in the geographical work of the celebrated Lin T'seh-sü.

IV. *Tá-t'áng Sí Yih Kí* 大唐西域記 *Memoirs upon the Sí Yih composed under the great T'áng dynasty.* In 12 books.

This work, making 585 quarto pages, the most extensive and the most important of its class which has reached us, was compiled from Indian books in compliance with an imperial decree about the year 645, by Huien-tsáng 玄奘 a Buddhist monk, with the title of *Sán-tsáng-fáh sz'* 三藏法師 Doctor skilled in the knowledge of the three collections (in Sanscrit *Tripitakâchârya*), and enlarged with his personal observations on the countries he had traversed. The work was afterwards put into more elegant Chinese by the Shamanian Pien-kí 辯機; and still again submitted to a new revision, because Huien-tsáng, having spoken only the different dialects of India for nineteen years, had lost the habit of writing his own tongue with the desirable accuracy and beauty.

The biography of Huien-tsáng is found in the *Kiú T'áng shú* 舊唐書 or first Annals of the T'áng dynasty; the Buddhist encyclopædia *Fáh-yuen-chú-lín* 法苑珠林 (lib. 38, fol. 2, and lib.

39) gives an itinerary a little different from that in his work; finally we may read in the *Shuh-káu sang Ch'uen* 續高僧傳 (lib. 4 and 5), a biography of this monk, and a sketch of his voyage. According to the Catalogue of the library of Kienlung (lib. 71, fol. 7), this traveler visited 183 kingdoms. This number is confirmed by the *Yuh Háí*, where another author judges that Hiuen-tsáng visited only 140 kingdoms, and speaks of 28 other countries according to the traditions or accounts of his contemporaries. He devoted the 8th and 9th books to the description of the kingdom of Magadha. In this work "he describes the manners and customs, the ceremonies, the dress, the extent of foreign countries, the products of the soil, the commerce, and the industry of the inhabitants, and enlarges especially upon historical facts, political and religious events, monuments and legends, the sects, and the works suited to make known Buddhism and Brahminism."

The different portions of the *Tá-t'áng Sí Yih Kí* are distributed according to their geographical arrangement in the *Pien-i-tien*, only there is omitted the important description of *Kapilavastu*. Happily we possess two different editions of this work where the geographical notices are arranged in the order which the author had adopted. A second copy of the imperial edition has been sent by me to China, in order to cut and print a text perfectly identical, with which I purpose accompanying the translation and commentary which I have been preparing for many years.

V. *K'iu-fáh káu sang Ch'uen* 求法高僧傳.

According to the *Chin-i-tien* (Description of the sacred books of Gandjour and Dandjour, lib. 10, fol. 43), this work, forming two books, was composed under the T'áng dynasty, in the kingdom of *Shih-li-fo-chih* (Sribodja) washed by the south sea, by the Shananean I'-tsing 義淨 on his return from the kingdoms of the *Sí Yih*. The author relates the life and travels of fifty-six Buddhist monks from China, Cochinchina, and Siam, who, under the great T'áng dynasty, went into India to study the doctrines of Budha. Many of them fell sick during their painful voyage, and were unable to return to their country. Towards the end he gives a detailed account of the convent of Karandaka. Má Twánlin tells us (lib. 227, fol. 16) that the monk I'-tsing went to India under the emperor Chungtsung of the T'ang dynasty (between A. D. 686 and 689). The greater part of the editions have the words, "compiled by imperial decree," which shows

the confidence enjoyed by this writer, and gives great value to his account, which is double in extent to that of Fáh-hien.

VI. *K'í-nich Sí Yih Hing-ch'ing* 繼業西域行程 *Itinerary of the Journey of Kí-nich to the Sí Yih.*

In A. D. 964, the emperor T'áitsú issued a decree, obliging three hundred Shamanians to repair to India to seek the *Shih-lí* (çarira) or relics of Budha, and the books written on palm leaves (see *Journal Asiatique*, Aug. 1847, p. 103). They placed at their head a monk named *K'í-nich* 繼業, a native of Yáuchau, who returned in 976. Among the manuscripts belonging to his convent was a work on the *Nirvána* in 40 books, and at the end of each he succinctly described the circumstances of his voyage. This itinerary is found in the *Wú-chuen Luh* 吳船錄, composed by Fán Ching-tá 范成大, who lived under the Sung dynasty. The *Wú-chuen Luh*, which forms two books, has been reprinted in the eighteenth section of the great literary collection *Chí-pú-tso-chái* (in 240 vols.), in the Royal Library. I will add, by the way, that the sixteenth section of this great collection contains a long account of an embassy sent to Corea in A. D. 1124, entitled *Siuen-ho fung sz' Káu-lí t'ú King* 宣和奉使高麗圖經 in 40 books. Sü K'ing, 徐兢 the author, was one of the mission, and compiled the work and presented it to the emperor on his return. The four volumes are divided into twenty-eight sections, embracing the geography of Corea, the manners and customs, the laws and regulations, the rules of etiquette, and the route followed by the embassy in going and returning.

VII. *Shih kiá fang Chí* 釋迦方志.

Description of the countries of India, illustrated by the preaching of *Sakyamuni*; in 3 books; composed under the T'áng dynasty by Táu-siuen 道宣, a monk attached to the convent *Sí-ming sz' 西明寺*. He lived A. D. 682-683, under the emperor Yungchun, and is the author of several important works, *c. g.* of the *Tá-t'áng nü tien luh*, a catalogue of Buddhist works in existence in his time, 4 vols. 8vo.; of a supplement to the History of celebrated Shamanians, *Shuh káu-sang Ch'uen*, 20 vols.; and of the *Fáh-yuen-chü-lin* (or Pearly forest of the garden of the law), a vast and valuable Buddhist encyclopædia in 120 books, 40 vols. quarto.

VIII. *Tá-t'áng Tsz'-ngan sz' sán-tsáng-fáh sz' Ch'uen* 大唐

慈恩寺三藏法師傳 History of the doctor versed in the three collections (*Tripitakachâryya*), attached to the Benevolent convent under the T'áng dynasty.

The monk mentioned by this title is Hiuen-tsáng. As far as I can judge from long fragments inserted in the *Fáh-yuen-chú-lin*, lib. 38, 39, this work is less the history of the celebrated traveler, whose work we possess, than a description of his journey through India; it differs in many places from the original account, and might serve to explain or develop the other. We see in the *Kái-yuen-shih-kiâu-luh* (Catalogue of Buddhist works existing under the T'áng dynasty in A. D. 713-742), book 20, fol. 33, that this work, which forms two volumes, was composed under the same dynasty by the Shamanians Hwui-lí, &c., who were attached to the convent called *Si-tái-yuen sz'*. This is still in existence, and like the preceding forms part of the Chinese edition of the Dandjour (the second Buddhist collection in 240 vols. fol.), which the Russian government has just caused to be purchased at Peking, at the same time with the Gandjour in Chinese (the first collection in 103 vols. small folio).

IX. *Hwáng-yü Si Yih t'ü Chí* **皇輿西域圖志** *Description of the countries of the west, subject to China, with maps.*

This work in 52 books, compiled by imperial order, appeared in 1763, divided into 20 sections. 1st. Four books enlogizing the conquests of the emperor. 2d. Three books containing an examination of the charts, numbering twenty-one, to which are added twelve ancient maps. 3d. Two books of tables showing the political and territorial divisions, and changes in the names of countries since the Tsin and Hán (249 B. C.) down to the Yuen and Ming (A. D. 1647). 4th. Degrees of latitude and longitude, two books. 5th. Limits and frontiers, twelve books, described under four *lü* or circuits: viz., A. *Ngánsí Nán Lú*, comprehending all the districts beyond the barrier called *Kia-kú kwán*. B. *Ngánsí Peh Lú*, extending from Hamí to Barkoul, and including Quroumtsi. C. *T'ien-shán Peh Lú*, or Songaria, reaching from Kur-kara usu to Tarbagatái; I'í is a dependency. D. *T'ien-shán Nán lú*, or Eastern Turkestan, and extending from Pidjan to Khoten, comprising all the Mohammedan tribes. 6th. Mountains, four books. Beyond the barrier Túmen kwán extend chains of mountains, and large rivers, covering a distance of 1100 lí, are seen flowing down; as it was not possible to divide the chains of mountains and the rivers so as to give them to their appropriate

country, they have been placed in special sections. 8th. Civil and military magistracies, two books. 9th. The army and fortifications, with the forts and military stations, one book. 10th. Military colonies and their administration, two books, to which are added tables of population. 11-13th. Tributes and imposts, monetary systems, schools; three books. 14th. Principalities conferred by imperial decree, two books. 15, 16th. Manners and customs, and music, two books. 17th. Clothing and cloth, two books. 18th. Indigenous productions, one book. 19th. Countries situated beyond the frontiers, whose inhabitants follow the Chinese calendar and pay tribute, three books. 20th. Historical miscellanies, two books.

According to the great Catalogue (book 60, fol. 47), whence we have drawn the preceding details, "this work was compiled by imperial command, not only to fill up the gaps of the ancient annals and treatises of geography, but also to rectify the errors which might have escaped the historians of the different dynasties." The table given above may lead us to judge of its high importance; but to the best of my knowledge it exists in no European collection of Chinese works, and up to the present time I have not found it in China. The plenipotentiary Lin Tseh-sü extracted largely from it for his treatise on geography published in 1844.

The official character of this work gives it an imposing authority; and we hope that these details will inspire sinologues residing in China with the desire of obtaining it in order to communicate to the learned world, by their personal efforts, or by sending it to Europe, the substance of the precious documents which it contains upon the history, statistics, and geography of the *Sí Yih*.

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WORKS UPON THE *SÍ YIH* WHOSE EXISTENCE IS UNCERTAIN.

Many works are described in the *Yuh Hái* (book 16) and other collections, or quoted by Chinese authors, without stating whether the extracts they give have been taken by them from the originals, or whether they are fragments preserved by tradition. If missionaries living in the interior of China would collect the titles of the following works, and make careful inquiries for others of this class which may be buried in the great libraries of China, they would confer no little service to oriental literature.

I. *Sui Sí Yih t'ü Ki* 隋西域圖記 Memoirs upon the *Sí Yih*, with maps, published under the Sui dynasty. 3 books.

In (A. D. 60), as the people of the different kingdoms of the *Sí Yih* came to traffic at *Cháng-yé* 長夜, the emperor ordered *Fei-kii* 裴矩 to protect them in their commercial transactions, to oversee them, and study their manners. He made researches into the barbarous kingdoms of these merchants, their manners and customs, their mountains and rivers, and the means of bringing their countries under subjection. It was then that he composed the above memoirs, in which he described 44 kingdoms. He also made a collection of geographical charts (*tí t'ú* 地圖). He recognizes three principal routes; namely, the northern route, which began at *I'ngo*; the middle route, which began at *Káu-ch'áng* (which later became the country of the Oïgours); and the southern route, which began at *Chen-chen* (now the desert of Makhai), and at *Khoten*. Under the same dynasty appeared

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II. *Sui Sí Yih Chí* 隋西域志 Geographical and statistical description of the *Sí Yih* under the Sui dynasty; in 2 books.

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III. *Sui Sí Yih t'au-lí Kí* 隋西域道里記 Memoirs upon the distances by road in the countries of the *Sí Yih*, composed under the Sui dynasty; in 3 books.

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IV. *Sui chú fán kwoh Kí* 隋諸蕃國記. Memoirs upon foreign kingdoms, composed under the Sui dynasty; in 18 books.

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V. *Wáng Yuen-tsch chung Tien-chuh hing Kí* 王元策中天竺行記 Memoirs of the journey of *Wáng Yuen-tsch* into central India; in ten books.

In A. D. 648, the emperor sent into India, a high functionary named *Wáng Yuen-tsch*. The account of his journey may be found in *Má Twánlin*, (*Journal Asiatique*, Aug. 1847, p. 107). On his return he published the above work. The *Yuh Hái* quotes farther,

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VI. *Ch'ing Sz'-cháng Sí Yih t'au lí Kí* 程士章西域道里記, Memoirs of *Ch'ing Sz'-cháng* upon the distances on the roads of the *Sí Yih*; in 3 books.

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VII. *Wei Hung-kí Sí Yih Hing Kí* 韋弘機西域行記 Memoir of *Wei Hung-kí* on his journey into the *Sí Yih*. The two preceding works were published under the T'áng; the circumstances attending their composition are unknown.

VIII. *Sí nán hái chú fán Kí* 西南海諸蕃記 Memoir upon the foreign kingdoms watered by the western and southern seas; in one book.

This work was composed under the T'áng dynasty, (between 674 and 676) by a prefect named T'á Hí-tung, who had been sent on a mission beyond the seas. He left Chih-t'ú 赤土, and went as far as Kien-na 虔那; he traversed sixteen kingdoms, and has described, in this little work, all the circumstances of his voyage.

IX. *T'áng Sí Yih tú Chí* 唐西域圖志 Geographical and statistical description of *Sí Yih*, with plates and maps, published under the T'áng dynasty; in forty books.

After subduing the countries on the west of China, the emperor Káu-tsung sent by different routes, officers whom he commissioned to explore *Káng-kiú* (Sogdiana), and *Tuh-ho-lo* (Turkestan). They made researches into the manners, customs, and productions of the countries, and remitted to the emperor various memoirs accompanied by drawings and plates. The final compilation of this work was confided to the historiographers of the palace, under the direction of King-tsung 敬宗. It was terminated and presented to the emperor A. D. 658. The learned, adds the encyclopædia, commend it as a work filled with rich materials.

X. *Sí Yih t'ú Kí* 西域圖記 Memoirs upon the *Sí Yih*, with plates and maps.

In A. D. 661, the emperor established departments and districts in the province of *Toh-ho-lo* (Turkestan). Wáng Yuen, who was sent there as commissioner, presented to the emperor Káu-tsung the above work, and besought him at the same time to establish in the sixteen states which composed it, governors of departments and districts.

XI. *Sí Yih Chí, loh-shih kiuen; Huáh t'ú, sz'-shih kiuen* 西域志六十卷。畫圖四十卷 Description of *Sí Yih* in sixty books, with forty books of drawings and maps.

This work, in one hundred books, was compiled by a great number of official writers, in consequence of a decree issued in A. D. 666. (See the Buddhist encyclopædia *Fah-yuen-chü-lin*, book 119, fol. 23.)

XII. *Sí Yih Kí* 西域記 Memoirs upon the *Sí Yih*.



Composed between A. D. 713 and 742, by Kái Kiá-hwui 蓋嘉惠 with the title of *Ngán-sí-tuh-hú*, i. e. protector general, charged with the pacification of the west.

XIII. *Si Yih t'ú* 西域圖. Geographical charts of Sí Yih.

About A. D. 666, the emperor commanded that the distances on the roads in the foreign countries subject to China should be made known to him. Wáng Chung-sz' 王忠嗣, president of the Board of Promotions, answered it by presenting to him the above maps, which relate to sixteen kingdoms. The historical compilation, called *T'áng-hwui-yáu*, gives the same details, but reduces the number of kingdoms to twelve.

XIV. *Shih Táu-ngán Si Yih Chí* 釋道安西域志  
Description of Sí Yih by the Shamanean Táu-ngán.

This work is quoted in the encyclopædia *Yuen-kien-lui-hán*, published under the emperor Kánhí in 1710, book 316, fol. 10.

According to the work *Chün-sang Ch'uen* (book 2, fol. 1), Táu-ngán was a native of Ch'áng-shán in Chèhkiáng. His ancestors had always belonged to the literary class. Having lost his parents while young, he was brought up by his elder brother. From the age of seven he was gifted with such a memory that after reading a piece of composition twice he could repeat it by heart. His precocity was the admiration of his neighbors and fellow-citizens. He embraced Buddhism at the age of twenty, and became the intimate friend of the Buddhist Fuh-t'ú-ching 佛圖澄 (whose life Rémusat has given in the Universal Biography of Michaud). He died in A. D. 385. We here see that Táu-ngán preceded Fáh-hien, author of the *Fuh Kwok Kí*. It is much to be desired that his geographical description, from which the *Pien-í-tien*, printed in the time of Kánhí, quotes numerous fragments, might have survived to our time; it would doubtless furnish us with interesting materials to enlighten and explain the somewhat dry details left us by Fáh-hien.

XV. *T'ien-chuh pun Kí* 天竺本紀.

This title, which should signify the history of India, is found in a list of works cited at the beginning of the literary encyclopædia *Tsien kieh lui shü*, in eighty volumes. I know nothing of the Buddhist monk who composed this work, or upon the epoch when he published it, but think that the title is abridged, and ought to read *Fuh yü T'ien-chuh pun Kí* 佛遊天竺本紀 History of the excur-

sions of Budha in India. This work, which I have seen several times mentioned, may be the same as the *Shih yú King* 十遊經 the sacred book of the Ten Excursions of Budha, which still forms part of the Chinese Dandjour.

XVI. *T'áng Tung Sí Yih Chí*, 唐垌西域志 Description of the *Sí Yih*, by Tung who lived under the T'áng dynasty.

This work is quoted in a modern description of Canton, entitled *Kwángtung Sin-yü*.

XVII. *Shuh Hiuen-tsáng Chuen*, 續玄奘傳 Continuation of the account of Hiuen-tsáng, author of the *T'át'áng Sí Yih Kí*. See above, first section, No. IV.

There are several fragments of this work in the encyclopædia *T'ien-chung Kí*, 天中記 book 36, fol. 10.

XVIII. *Shih Kwáng-p'ín sháng T'ien-chuh Chí*, 釋廣賓上天竺志 Description of India by the Shamanean Kwáng-p'ín.

The word *sháng*, to ascend, indicates that the author himself traversed the countries which he has described. This work, and the following, are mentioned in the bibliographical section of the imperial supplement to *Má Twánlin*, book 171, fol. 8.

XIX. *Cháng Chí-tsái Tung T'ien-chuh muh Chí*, 章之采東天竺目志 Description of Eastern India by Cháng Chí-tsái; in 8 books.

The author in employing the expression *muh chí* 目志, "a description *de visu*," wishes to say that he had seen with his own eyes the countries described in his book.

These are all the geographical works relating to the *Sí Yih*, which I have seen mentioned or quoted in fragments in Chinese authors, and the existence of which seem to me uncertain. If this article should reach any missionaries in China, who are near the great libraries, or should it come to the members of the Russian mission at Peking, they will doubtless be interested in making or ordering active researches, in order to discover if possible the greater part of these important works. We may hope that their enlightened zeal will be able to discover what still exists, either in the imperial collections, or in the libraries of Buddhist convents, where the indifference of the Chinese for what regards foreign countries would not unlikely leave them buried up.

ART. III. *Reading the Sacred Edict, a system of instruction adopted by the Chinese government for the moral benefit of the common people.*

ELOQUENCE and oratory, in the common acceptation of the terms, are but little cultivated among the Chinese; and, so far as we know, they do not constitute a distinct branch of education. Practically, however, they can not but exist among a great people, organized into a body politic as in this country, where the interests of individuals must often urge them to make every possible effort to *speak well*, or at least so as to produce effect. Even the beggar in the streets, pinched with hunger, will employ all his powers rehearsing pitiful tales, in order to excite sympathy in his behalf. Venders of wares will sometimes vociferate in a most persuasive manner when expatiating upon the qualities of their curious and valuable commodities, as they go from street to street. The *kiáng kú ché*, old story-tellers, frequently exhibit great powers of speech, detaining for hours listening crowds collected around them, and receiving for their pains a cash from such of their auditors as are willing to pay that pittance.

In the various offices and Boards, discussions must frequently occur, in which the interests of individuals will prompt them to use their utmost powers to speak so as to carry others with them in opinion and in action. To *speak well* on all such occasions—that is, to employ words in such a manner as shall secure the desired end—this is eloquence—this is oratory: and of this there is much in China. And even the rulers, averse as they are and always have been to popular assemblies, employ something of this kind with a view to instruct the people. “On investigating the meritorious national statutes,” says the editor of the Sacred Edict, “it appears that, whoever holds the office of local magistrate, is bound, on the first and fifteenth of every month to *assemble* the army and the people, and *proclaim* to them the Sacred Admonitions.” The following extract from a letter, dated Shánghái, Sept. 23d, 1847, will show something of the *manner* of doing it.

“I have just returned from hearing *Chinese preaching*, or what answers to preaching better than anything else I have yet seen among the Chinese. You know that on the 1st and 15th of every month, the local officers throughout the empire are required to repair to the municipal temples, and then, after having worshiped the deity enshrined therein, and the emperor, are

there to have the Sacred Edict brought out in state, and read to the assembly of the people and soldiers. This ceremony I have just had an opportunity of seeing.

“At a quarter past 5 o'clock this morning, in company with some friends, I started for the *Ching-hwing miu*, the residence of the tutelary god of Shánghái. Entering the city by the Little South gate, and by the way calling for three other gentlemen, we all reached the temple some time before six o'clock. A multitude of devout idolaters had already collected, and most of them were busily engaged in performing their religious rites—making prostrations, offering incense, &c., &c. The officials not having arrived, we strolled through the different apartments of the temple, upstairs and downstairs, among all sorts of shrines and images. This temple is not only the largest in Shánghái, but has the reputation of being inferior to none of the kind in the whole empire.

“In a little while the chief magistrate arrived with his retinue, and was soon followed by the colonel, accompanied by three subalterns, who all repaired immediately to the presence of the presiding divinity, in the centre of the great hall, and on their hassocks went through with the three kneelings and nine knockings of head. As soon as they had retired into a side apartment, a broad yellow satin curtain was suspended in front of the god whom they had worshiped, and under it, projecting forward, a small altar was erected upon a table. Before this little altar, a small yellow satin screen was placed, designed, as I suppose, to hide from vulgar eyes something intended to represent imperial majesty. In front of the small yellow screen were placed pots of burning incense, and close behind them was a small box. These things being arranged, the same was duly announced to the officers, who returned and repeated the ceremonies which they had already performed. Then, while they were still standing before the representatives of imperial power, an aged man, dressed in official robes, came forward, and with all becoming gravity took up the little box from the table, raised it as high as his chin in both hands, and then turned and carried it out of the temple, and laid it on an elevated table in front of the great hall. Another man now came forward, mounted the platform, opened the box, and took out a small volume. This was the *Sacred Edict*, and he the appointed orator for the morning. He commenced and read on most unconcernedly, the officers having retired and a rabble gathered around, attracted evidently more by the presence of half a dozen foreigners than by the eloquence of the orator, or the importance of his subject.

“The Sacred Edict, or *Shing Yü* 聖諭 you will remember was written originally by the great emperor Káng-hi in sixteen sentences: these were amplified by his imperial son Yung-ching, and afterwards paraphrased by one of the emperor's ministers, “a salt mandarin,” as Dr. Milne calls him. Anxious to see and hear, and imitating the forwardness of the Chinese, I mounted the low platform and took my position close behind the orator, and the man who bore the little box—both of whom were standing. In this position



I had a good opportunity of hearing and witnessing the effects of the eloquence. It was *reading*, and nothing more, in a rapid and distinct, but not very elevated tone of voice. The number of listeners could not have exceeded sixty, though the temple and court in front of the hall were thronged.

“Neither the officers, nor their principal attendants were present to *hear* the reading, but were enjoying themselves with tea and tobacco in one of the side apartments. The five classes—scholars, soldiers, farmers, merchants, and mechanics—were all in turn addressed by the orator, for so it was written in the book; but few or none of them were present. The audience consisted almost wholly of vagrants, idle people who were loitering about the place, beggars, and truant boys. The sentence selected for this morning was the tenth,

Wú nún ních í líng mín chí,  
務 本 業 以 定 民 志

Mind your-own business, to settle the people's will:

or, in other words, “let each one attend to his own profession, so that the minds of the people may be fixed, and each one remain quiet and contented in his own sphere.” Reading the paraphrase on it occupied the orator about ten minutes, when the book was closed, put in the box, and that replaced again on the table before the little screen; the officers in attendance immediately took leave of each other, and returned to their chairs, we at the same time making our exit.”

An extended notice of the Sacred Edict (better named Sacred Commands) will be found in Vol. I, page 297, *et seq.*, where the rule respecting this semi-monthly exercise is given; but in order to complete this notice of its actual performance, we subjoin Milne's translation of the Paraphrase on the maxim read on this occasion. A perusal of it will fully account for the little interest taken in the exercise by the people.

The sense of his imperial Majesty is thus. When Heaven produced you, a fixed occupation was appointed to each, as the radically important means of supporting your persons and families. Therefore, though there be not an uniformity among men, some being intelligent and others ignorant, some strong and others weak, yet there is not one who has not his proper work. Seeing then that there are employments for all, let all attend to them, in order, first, that they may support themselves; and, secondly, that they may be useful in the world. When people have from their infancy, thoroughly learned and practiced their employments, when they grow up, they become habituated to them. Being habituated to an employment, if for a moment they wish to change it, they can not. This is what Mencius called “The enduring subsistence;” and what our sacred ancestor, the benevolent Emperor, calls “The essential occupations.” They are of prime importance. The learned, husbandmen, mechanics, merchants, and soldiers, though not of the same class, yet, each attending to his own calling, they unite. Would you have the body to labor, the mind must first decide. The business being determined upon, the mind will not fluctuate. One of the books of the ancients says, that, “Wanting to do a thing well, the whole rests on determination of spirit—wanting to enlarge it, the whole rests on diligent labor.” This expresses that an employment is of

equal importance with our very life and pulse. If then an employment be equal to our very life and pulse, why are there in the world, those wandering lovers of leisure? Among these men there are several diseased classes: as, first, the slothful, who, though they commit not any glaring evil, yet delight to trifle, and love to enjoy themselves. These, undoubtedly, are proper materials for the begging trade; secondly, thieves, who care only to eat well and dress well. When persons in a family are accustomed to thieving, they regard not life, neither will they reform. To a certainty, either the heads of these persons are materials for public exposure [after decapitation], or their faces for the branding-iron: thirdly, the pettifogging lawyers, who having learned to write a few sentences of an accusation, move people to litigations. Should they, after having completely annihilated the conscience, give in wrong statements and bear false witness, they may indeed gain a little money; but this is to regard only the present moment. When their crimes are full, they themselves must suffer punishment, and their posterity being accursed, will become robbers and strumpets: fourthly, banditti, who connect brotherhoods, form bands, rush on to atrocious enterprises; and, meddling with affairs not their own, excite others to quarrel, and then assist them therein. These most certainly are materials for the jail and the cangue.

These perverse characters it is unnecessary to enlarge further upon. Scholars, farmers, mechanics, and merchants, although they all have their proper employment; yet, after continuing long, become tired of them. Seeing others gaining money and prospering, they instantly become envious and ambitious, change their own old employment, and follow after a new one. Perhaps they are led astray by listening to, and believing others; or, perhaps, supposing that a bad fate has attended them, they first hesitate, and then lay aside their business altogether, when advanced half way. What they should not do, that they do. What they should not think, that they think; and by mental resolution completely fails, and nothing can be effected. The mind is confused, and the business ruined. Is it not a pitiable case? But they consider not that the employments of man's life, not excepting a single one, may all hit the mark. It is solely because men become idle, that a prosperous business is soon ruined. Were they diligent and humble, occupation would shortly become profitable. But there must be imprisoned firmness of decision, exertion of the whole mind and strength in acting, and unceasing perseverance even to old age. This is the way to carry on, with effect, the essential occupations. His Imperial Majesty only wishes the ways of your families to be prosperous, and without ill success. You should all rigorously exert yourselves. The literati should learn with care, and act with caution; all the year, and all the day, study books, and converse of propriety, and not anxiously covet fame. If they be successful, apply; and if they be unsuccessful, apply. The ancients were used to say, "The more I study, the more unlikely I seem to be successful; what have I to do with fate? The more unlikely I am to be successful, so much the more diligently will I study; what has fate to do with me?" *Siútsai* who thus vigorously apply themselves to their proper work, will, in the family, be good *siútsái*; and, when advanced to office will prove instruments of great utility.

Ye husbandmen, do not vex yourselves about dry and wet seasons. When you have to reap, sow; and when you have not to reap, sow. There is a good old saying, "If planting the field be not successful, there will be but one year's poverty." It was also said, "The farmer should not, because of a bad harvest, lay aside the plough." To sum up the whole, in the spring, sow; in harvest, reap; and do not lose the seasons. Be sparing of the grain; do not lavishly waste it. Prepare in good time for years of scarcity, and pay in the taxes at the proper terms. Plant all the field; leave not an inch uncultivated; let your whole strength be spent in this; leave none of it unexerted. This is the way to complete your employment.

You, mechanics, should observe the seasons, and provide materials in good time; morning and evening practice, and strive to excel; be not of those that have three minds and two ideas, [*i. e.* who go about in hesitation]. The art

which ancestors have handed down, let their posterity adhere closely to. Having learned that art from childhood, continue to labor at it to the end. This explains the attention of mechanics to their employment.

You, merchants, should inquire diligently respecting the state of commerce. Buy cheap and sell dear; but be just, and do not cheat people. When profits are numerous, act; and when profits are few, act. The proverb speaks to the point, "Seeing men in haste, do not seek to overtake them." It is also said, "Though detained ten days at the head of a cataract, in one you may traverse the nine provinces." This shows the attention of merchants to their employment.

! With respect to you, soldiers, to attend in the camp is your employment. To charge the musket, fly on the war-horse, draw the bow, and perform military evolutions, constitute your work! let these all be thoroughly learned. Practicing in the ranks, let all your motions be perfectly regular. When commanded to till new land [to support the army in a campaign], exert yourselves to break up the waste ground. Commanded to go on guard, exert yourselves to watch with vigilance. Marched to the borders of the empire, exert yourselves to guard that important spot. Commanded to keep watch on the coasts, exert yourselves to understand the favorable and unfavorable changes of wind and tide. Thus you will complete your employment.

Besides these [five classes already addressed], there is a class of poor people who have neither lands to till, nor money to engage in commerce; and who do not understand any of the mechanical arts. You must unavoidably hire yourselves as day laborers, in order to obtain a living. Your backs must bear, and your shoulders carry. Only be honest and diligent, and you will not lack either food or clothes. The proverb says, "Each single spire of grass has the dew of a spire of grass allotted for its nourishment." It is also said, "The birds of the wilderness are without provisions, but heaven and earth are wide." Would it not then be strange to suppose that you should not rest in, and discharge the duties of your station?

But it is not the men only; women also have their proper work. You must dress the flax, spin the cotton, embroider with the needle, and weave sarsenet, gauze, silk, and grasscloth. Why should you prefer the pearls, gems, gold and silver which you see some possess? Go and make shoes, stockings, and clothes; and for these you will get money and grain in exchange. Be attentive to your employment, and your thoughts will not hesitate. Observe the people of the age, whether men or women; if they do not rest in their own sphere, and mind their own duty, but love to eat good things, to wear fine clothes, to sit at ease and go about idling, they will do a great many things contrary both to propriety and to rule. The ancients said well, "When idle, the thoughts become lascivious." If a person become habituated to idleness, the thoughts of his heart will then walk in the road of corruption.

The whole of these evils arise from indetermination of the will. The first step is slothfulness; the next, covetous desire of other people's comforts; and the man, having forgotten his business, will without all doubt proceed to wickedness, robbery, corruption, lasciviousness, and every species of crime, till he transgress the law of his sovereign, and commit unpardonable offences. How lamentable is this!

Now consider; in the world there is no employment that can be accomplished with perfect ease, and there is none that may not be accomplished. But men must attend to it with a patient and persevering mind; then every one may be able to settle in life, and acquire a little property.

It was well said by the ancients, "Were you to continue patiently in labor, then a large mortice iron may be rubbed down to be a small needle. Were your heart determined, you might cut a channel through a mountain, for the waters of the sea to communicate with the fountains of the earth." Now, do not you think that to rub down a mortice iron to the size of a needle, and to cut a channel through a mountain for the sea to pass, are very difficult things? Yet with continued labor, and a determined mind they may be effected. How much more men's employments! Were there a determined



mind, and continued labor, what might they not accomplish? The thing of first importance for man is, to rest satisfied with the decree of fate. To be convinced that the decree of fate is immutable, will greatly ease and quiet the mind. Go, under the influence of this consideration, and attend to your employment. Go not about [in hesitation], doing this, that and the other thing. Do not become lazy, and weary of laboring. Be ever diligent. Do not, on any account, covet self-enjoyment and idleness. Be honest and rest contented in your own sphere. I had rather that people should despise me as a rustic villager, than that I should desire the affluence and ease of others.

Let the learned study; the husbandman plant; the mechanic labor; the merchant trade; and the soldier mind his military duty. Let each one do his own business; each one fulfil the duties of his own office. Then you will continue in a connected line, the employment of your ancestors before you, and deliver it down to your posterity after you. All will rejoice and mutually enjoy the blessings of national prosperity. Then the gracious and abundant wishes of our sacred ancestor, the benevolent Emperor, will be accomplished; the anxious hope of his present imperial Majesty's full heart respecting you will be satisfied. How delightful such a change!—pp. 199-209.

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ART. IV. *Illustrations of Men and Things in China: Religious education of children; gambling on the price of cash; seals; leaf pictures.*

RELIGIOUS education is early commenced by parents in this country, and it is not often that a company of adults alone is seen worshipping in a temple or at an altar; the ancestral ritual, especially, requires the worship of the whole family. I remember to have seen a father once teaching his son the ceremonies observed at worship, and was much struck with his seriousness. The shop had been arranged, and a table at the upper end held the sacrifice of pork, rice, fruit, and other things, deemed to be not less inviting to the spirits than to their worshippers, laid out in order. Both the man and his son were dressed in their holiday robes, and the boy, about six years old, was going through his prostrations upon a mat placed at the entrance of the shop in the narrow street, his father standing over him, and prompting him in the several parts. If he went wrong, he was made to begin again, and go through the whole, until every act of bowing, kneeling, and knocking head, had been performed aright, and in its proper order. The boy at first was a little disturbed by a foreigner looking at him, but after two or three attempts was rewarded by his father's approval, and ere long, no doubt, by a portion of the good things lying on the altar. A missionary mentions a similar instance, in which he saw the parents and grandparents of a child, not much more than a year old, watching him go through the acts



of worship. His father placed him on a stool upon his knees before an idol, and laying one hand on his back as he supported him with the other, caused him to perform a multitude of prostrations. It is not alone in China, but the world over—it is human nature—when parents place any trust in their gods, they begin early to teach their children the rites of worship; but I never heard of parents in China sacrificing their offspring to please and propitiate their deities, as has been done among so many other heathen nations.

*Gambling* is practiced among the Chinese, in almost every manner known, and with an energy that might be better directed. One mode not unusual among jobbers is to speculate on the price of the dollar in cash, on the same principle that brokers in western cities buy on time. Two persons agree in the presence of witnesses, that one shall pay the other on a given day the difference between the present and prospective value of a certain number of dollars, one party to pay if the price fall, the other if it rise. A missionary mentions that one day his teacher came to him, saying that his brother was involved in a debt of fifteen hundred dollars, from having agreed, in this manner, to pay the difference in the price of twenty thousand dollars; and he wished the foreigner to extricate him from his difficulty by giving out at twenty thousand dollars had just arrived,—a piece of news that would instantly bring the market-price down, and save his brother's credit. "Your word will be readily believed by every body," says the native to the writer of the incident, "and the price of the dollar will fall immediately. By doing this act of kindness, you will be doing good, for otherwise a great many who have been involved in this same way will certainly destroy themselves; and it would be a meritorious deed to tell a lie in order to save their lives."

*Seals*, among the Chinese, are made in many shapes, though the importance attached to them as attesting the validity of documents is hardly so great as it is among the Arabs or Persians. Motto seals are not uncommon, the characters of which are written in some one of the ancient forms, usually the *chuen tsz'* (from this use called the seal character), and are generally illegible to common readers, and even to educated men, if they have not studied the characters. Seals containing names are more frequently cut in the common character, and ordinarily upon stone; the mineral employed more than any other is a species of zeolite, called *almagatholite*, or figure stone, which, from its softness, imbibes the oil in the ink, and gives off a fair impression:

The Family Gems contains a selection of motto seals cut in the ancient character, from which we have chosen a few as examples of the style of cutting, and the sentiments commonly admired.



惟  
吾  
知  
足



一  
壺  
酒



卧  
月

But I know enough.

A flagon of wine.

The sleeping moon.

These three exhibit a slight allusion in their shape to the sentiment written in them. The cash (the symbol of wealth) intimates that its possession is as good as all knowledge; the wine cup refers to the pleasures of the wine bibber; and the new moon to the commencement of an affair, or the crescent-like eyebrows of a fine lady.



時  
乎  
時  
乎  
不  
再  
來



人  
間  
天  
上

Time! Time! 'T will never return.

Man is between, heaven is above.

The first of these is written in an ancient and irregular character, the second in a very square and linear form of the seal character. The reference in the last is to the cosmogony of the Chinese, which teaches that heaven and earth produced man, who is between them, and should therefore be humble.



樂  
是  
樂  
此  
學  
是  
學  
此  
樂



夕  
陽  
江  
上  
樓

Pleasure is pleasure, this learn:  
Learning is learning, make it a pleasure.

When the moon shines upon the stream, ascend the terrace.

In the first, the characters with lines beneath are to be repeated, in order to complete the sentence. The characters of both these are *chuen tsz'* of different ages; the second approaches the original ideographic forms. In this one, which reads 日雲中  
 “The sun among the clouds,” the middle character is a very contracted, running hand, while the other two are ancient forms. The following sentences are used as mottoes, selected, like the preceding, from the Family Gems.



Continual contentment is to know when you have enough.

Rejoice in the doctrines of the sages.

Who has equal happiness!

He who is good is happy.

He who loves moonlight sleeps late.

I think fame and profit are not like leisurely ease.

Wine hits the mark of joy.

Opposite the wine cup, then sing.

There's nothing like having a glass of wine in the hand.

The more ignorance the more bliss.

The liquor sign is a bait for youth.

A great reader speaks little.

*Paintings on leaves* are sold by the Chinese under the name of *po-tai sha*. They employ the leaves of two or three trees for this purpose, choosing those which possess a close network of nerves, and are rather fleshy. The freshly picked leaves, put under a slight pressure, are laid in clean water, which is changed daily for about a month, until the fleshy part of the leaf is entirely macerated and washed out, leaving only the reticulated nerves. The skeleton leaves are dried under a slight pressure, and the interstices filled with agar-agar varnish, when they are ready for the painter.

ART. V. *Journal of Occurrences: Violent gale; meeting of the Medical Missionary Society; tenth annual meeting of the Morrison Education Society; American commissioner; Act conferring judicial powers on American officers.*

A GALE occurred on the 6th and 7th of last month along the coast, which though not as disastrous in its effects as the one recorded in the last number, seems to have taken a wider sweep. It did not exhibit all the features of a typhoon in that the wind veered only between N. E. and N. W., and did not go around to S. E. or S. W., this rotatory motion of the wind being, we believe, peculiar to the typhoon strictly speaking. The gale passed along the coast, and extended as far as Manila. The Hongkong Register contains extracts from the log-books of three vessels, each of which were in it, and from these extracts we gather a few data respecting the course and violence of the gale.

“The *Andax*, capt. Sullivan, on the 7th Oct, had the wind blowing heavy from N. N. E., with a confused sea; barometer 29.50; at 8 A. M., increasing gale; furled most of the sails and sent down the yards; barom. 29.40, and falling; 9 A. M. close reefed the foresail. At noon, by a bad observation, lat 22° 34' N., long 117° 20' E. At midnight, gale increasing, barom 29.30.

"*Sunday*, 8th Oct. At  $1\frac{1}{2}$  A. M., schooner under bare poles; at  $3\frac{1}{2}$  A. M., a sea broke on board, carrying away the bulwarks along the whole waist, gig and long-boat, stripping the copper off from weather bow to quarter, and taking the skylight and after-hatch from their combings; one man was killed and a lascar washed overboard, barometer broken, and the guns and caboose only left on deck. At daylight, blowing a hurricane, hands employed in clearing the deck, and pumping; at noon, threw the guns overboard to ease the vessel; at midnight, the wind blew harder, and roared like thunder.

"*Monday*. Daylight, the sea much confused, vessel lying over very much; at 10 A. M. thrown on her beam ends, when the mainmast was cut away; one European washed overboard, the sea making a clean sweep over her. At noon, the tempest at its height, schooner much pressed with the fore-mast only, almost under water; hands lashed to the pumps. At 4 P. M. the sea subsided a little, at 6, the wind shifted to N and began to moderate; at 10 P. M., wind N. W., and gusty; at midnight, hard N. W. Wily gusts, clearing up. On Tuesday noon, position was lat.  $19^{\circ} 55' N.$ , long.  $116^{\circ} 15' E.$  From Saturday noon, she had drifted 172 miles S by W.  $\frac{3}{4}$  W.; the gale commenced at N., veering to N. N. E. during the first 12 hours; then steady at N. E. up to 4 P. M. of the 9th, when it hauled back to N., and N. W. by midnight, when it began to moderate."

The *Mazepa* was nearer the coast, and in sight of it several times. "*Sat.* Oct. 7th. A. M., barom 29.60; noon, 29.55; lat.  $29^{\circ} 50' N.$ , long.  $116^{\circ} 25' E.$ ; 3 P. M., barom 29.40, and falling; sunset, cape of Good Hope bearing N. by E.  $\frac{1}{2}$  E, distant 10 miles; 7 P. M. barom 29.40 to 29.30. Oct. 8. Wind N. N. E.; barom. at daylight 29.35; midnight, 29.20 wind blowing furiously and rainy, sea cross and high, constantly breaking over the vessel. Oct. 9. Wind N., steady and blowing hard; daylight, barom. 29.25; 10 A. M. 29.21; at  $11\frac{1}{2}$  A. M. schooner nearly on her beam ends, hove the lee guns overboard, cut away top-mast and topsail-yard, and lightened the decks as much as possible. Oct. 10th. Gale decreasing; at daylight, wind N., and N. N. W. at noon; lat.  $22^{\circ} 42' N.$ , long  $116^{\circ} 3' E.$  Wind N. W. During the gale, the schooner drifted 133 miles S by W.  $\frac{1}{2}$  W., or two miles an hour, the wind veering from N. N. W. to N. E, going back to N. W. as it moderated."

The H. C. steamer *Phlegethon* on her way from Manila to Hongkong made less severe weather. The wind at 1 A. M. on the 7th, was N. by E; at 8, N. N. E.; at 11 N. W.; at 2 P. M. N. W. by W., still increasing; barom. 20.56. Oct. 8. wind at N. N. W. to N. W. during the day, not much rain; position at noon, lat.  $19^{\circ} 17' N.$  long  $112^{\circ} 33' E.$ , sea very turbulent, and at 4 P. M. hove to under double reefed main trysail and storm fore-staysail. Oct. 9. Wind at daylight N. W. by N; at 10 A. M. went on with lee wheel. Noon, strong gale from N. W., lat.  $18^{\circ} 40' N.$  long  $113^{\circ} 40' E.$ ; barometer 29.63. At 1 P. M., weather still thick, barometer falling, and only two days' coal aboard, she returned to Manila, where she arrived on the 14th. H. M. brig Childers was driven on the Prata shoal on the 10th, and carried over the ledge by a wave into smooth water where she lay 15 days; her mainmast was gone boats mostly washed away, and guns thrown overboard. She was safely extricated from this dangerous situation, and brought into Hongkong.

The *Medical Missionary Society* held its Annual Meeting at the Chinese Hospital, on Friday the 10th instant, the Rev. V. Stanton in the chair. The following Resolutions were carried unanimously:

1st. Proposed by Mr. Macy, and seconded by Dr. Balfour,—That the reports of the Hongkong and Ningpo Chinese Hospitals, just read, be published in the Transactions of this Society.

2d. Proposed by Dr. Herschberg, and seconded by the Rev. Mr. Gilfillan,—That the secretary transmit the thanks of this Society to the ladies of Hackney for the medicines forwarded by them for the use of this hospital.

3d. Proposed by Mr. Tarrant, and seconded by Dr. Herschberg,—That a grant of \$200 be voted to Dr. Macgowan, for the use of the Ningpo Hospital.

4th. Proposed by Colonel Phillpotts, and seconded by Mr. Matheson.—That the proposal of Dr. Hobson to be united with this Society be referred to a Committee, consisting of Dr. Balfour, Mr. Mackean, and Dr. Legge.

5th Proposed by Mr. Matheson, and seconded by Dr. Dill,—That the meet-



ing having heard the statement which has now been given by the Rev. V. Stanton concerning the correspondence of the special committee with Dr. Parker, are convinced that all has been done which could rightly be attempted to re-unite him and his connections to the Society, and that it is not desirable to prosecute the matter further. This meeting therefore resolve to accept the resignation of the special committee, and to close the negotiation.

6th. Proposed by Dr. Dill, and seconded by Colonel Phillpotts,—That the thanks of this meeting be given to the special committee for the trouble which they have taken in trying to re-unite the dissentients of this Society.

7th. Proposed by Dr. Balfour, and seconded by Mr. Macy,—That an arrangement be entered into [with an apothecary's establishment in London for the regular transmission of medicines for this Hospital at stated periods of the year.

The following gentlemen were elected office-bearers for the ensuing year :

T. R. COLLEDGE, M. D., F. R. S. E. *President*.—D. MATHESON Esq.; W. DAVIDSON, Esq.; REV. V. STANTON; DR. BALFOUR; E. C. BRIDGMAN D. D. DR. MORRISON; *Vice-Presidents*.—REV. M. GILFILLAN. *Corresponding Secretary*.—DR. HERSCHBERG. *Recording Secretary*.—T. W. L. MACKEAN, Esq. *Treasurer*.—T. D. NEAVE, Esq. *Auditor*. R. DILL, *Rec. Sec.*

Victoria, 11th November, 1848.—[*China Mail*, Nov. 16.]

The Tenth Annual Meeting of the Morrison Education Society was held in the school-house at Hongkong, on the 4th inst. The Treasurer, D. Matheson, took the chair, and addressed the audience at some length on the peculiar circumstances, arising from the diminished support given to the Society, under which the meeting took place. He stated that the Society was the offspring of the foreign community in China, and had the strongest claims upon their support; that as this was given or withheld, so must the Institution stand or fall; and concluded by expressing a hope that the great work which the Society had so well commenced and steadily pursued, would not be suffered to stop now that its beneficial results were beginning to be apparent.

The Report of the Trustees, that of the Treasurer, Mr. Macy's, and that of the Examining Committee, were successively read, and accepted and ordered to be printed. Some slight alterations in the constitution were passed, relating chiefly to the annual meeting to be held hereafter in the last month of the Chinese year, to the number of office-bearers, and to quarterly meetings of the trustees. The second Resolution was as follows :

“That the office-bearers of this Society do use their utmost endeavors, collectively and individually, and in such manner as to them may appear best, to obtain subscriptions in China and among parties at home friendly to this institution; and that every individual subscriber be requested to use his best exertions to obtain funds in support of this institution; and further, that a strong appeal be made to Government and the East India Company, setting forth the high claims that the empire of China has on their governments, which derive so large a revenue from its commerce.”

This resolution gave rise to considerable discussion among the members present, in the course of which it was agreed that as the principal of the Morrison Fund was available to paying off any debt the Society might incur by continuing its operations for another year, it was better not to fetter the trustees by any restrictions, but leave it to their discretion to call a general meeting of members whenever they deemed it necessary.

The thanks of the Society were also given to Messrs. Harland, Hobson and Herschberg, for their kindness in gratuitously attending those pupils who have been sick during the past year. The officers for the ensuing year were then elected, and after a vote of thanks to the Chairman, the meeting adjourned to attend the examination of the scholars. We shall try to give the most important portions of the Reports read at this annual meeting in the next number; the Morrison Education Society has peculiarly strong claims for support, and although most of its founders have left China, we can not think that their successors care less for the improvement of the people among whom they sojourn, or will refuse to perpetuate the work they so well begun.

The American Commissioner has received several communications from the governor-general during the past month, and the correspondence between them is conducted in the most courteous manner. In the notice of the inter-

view given in the last number (p. 543), we were in error in calling the place a warehouse, for though Howqua formerly had one there, and the term *chán fúng* was used by the governor, the present establishment is a fine suburban residence, and several official meetings have already been held there. The U. S. ships Plymouth and Preble are to visit Manila during the coming month, H. E. the Commissioner and Commodore Geisinger both going over for a visit. We hope these functionaries will visit all the northern ports before the ships of war leave the China seas. By the last mail, the following act defining the powers of the United States officers in China was received, which we insert.

AN ACT to carry into effect certain provisions in the treaties between the United States and China and the Ottoman Porte, giving certain judicial powers to ministers and consuls of the United States in those countries.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That, to carry into full effect the provisions of the treaty of July third, eighteen hundred and forty-four, with the Chinese empire, the commissioner and the consuls of the United States, duly appointed to reside in China, shall, in addition to the other powers and duties imposed upon them by the provisions of said treaty, be vested with the judicial authority herein described, which shall appertain to the said office of commissioner and consul, and be a part of the duties belonging thereto.

SEC. 2. *And be it further enacted,* That, in regard to *crimes and misdemeanors*, the said public functionaries are hereby fully empowered to arraign, and try, in the manner herein provided, all citizens of the United States charged with offences against law, which shall be committed in the dominions of China, including Macao, and, upon conviction, to sentence such offenders in the manner herein authorized; and the said functionaries, and each of them, are hereby authorized to issue all such processes as are suitable and necessary to carry this authority into execution.

SEC. 3. *And be it further enacted,* That, in regard to *civil rights*, whether of property or person, the said functionaries are hereby vested with all the judicial authority necessary to execute the provisions of said treaty, and shall entertain jurisdiction in matters of contract at the port where, or nearest to which, the contract was made, or at the port at which, or nearest to which, it was to be executed; and in all other matters at the port where, or nearest to which, the cause of controversy arose, or at the port where, or nearest to which, the damage complained of was sustained—any such port abovenamed being always one of the five mentioned in the treaty; which jurisdiction shall embrace all controversies between citizens of the United States or others provided for by said treaty.

SEC. 4. *And be it further enacted,* That such jurisdiction in criminal and civil matters shall, in all cases, be exercised and enforced in conformity with the laws of the United States, which are hereby, so far as is necessary to execute said treaty, extended over all citizens of the United States in China, (and over all others to the extent that the terms of the treaty justify or require,) so far as such laws are suitable to carry said treaty into effect; but in all cases where such laws are not adapted to the object, or are deficient in the provisions necessary to furnish suitable remedies, the common law shall be extended in like manner over such citizens and others in China; and if defects still remain to be supplied, and neither the common law nor the statutes of the United States furnish appropriate and suitable remedies, the commissioner shall, by decrees and regulations which shall have the force of law, supply such defects and deficiencies.

SEC. 5. *And be it further enacted,* That, in order to organize and carry into effect the system of jurisprudence demanded by said treaty, the commissioner, with the advice of the several consuls for the five ports named in said treaty, or so many of them as can be conveniently assembled, shall prescribe the forms of all processes which shall be issued by any of said consuls; the mode of executing and the time of returning the same; the manner in which trial shall be conducted, and how the records thereof shall be kept; the form of oaths for Christian witnesses, and the mode of examining all other witnesses; the costs which shall be allowed to the prevailing party, and the fees which shall be paid for judicial services to defray necessary expenses; the manner in which all officers and agents to

execute process, and to carry this Act into effect, shall be appointed and compensated; the form of bail bonds, and the security which shall be required of the party who appeals from the decision of a consul; and generally, without further enumeration, to make all such decrees and regulations from time to time, under the provisions of this act, as the exigency may demand; and all such regulations, and orders shall be plainly drawn up in writing, and submitted, as above provided, for the advice of the consuls, or as many of them as can be consulted without prejudicial delay or inconvenience, who shall each signify his assent or dissent in writing, with his name subscribed thereto; and after taking such advice, and considering the same, the commissioner may, nevertheless, by causing the decree, order, or regulation, to be published with his signature thereto, and the opinions of his advisers inscribed thereon, to become binding and obligatory until annulled or modified by Congress, and it shall take effect from the publication or any subsequent day thereto named in the act.

SEC. 6. *And be it further enacted*, That all such regulations, orders, and decrees shall, as speedily as may be after publication, be transmitted by the commissioner, with the opinions of his advisers, as drawn up by them severally, to the President, to be laid before Congress for revision.

SEC. 7. *And be it further enacted*, That each of the consuls aforesaid, at the port for which he is appointed, shall be competent under the authority herein contained, upon facts within his own knowledge, or which he has good reason to believe true, or upon complaint made, or information filed in writing and authenticated in such way as shall be prescribed by the commissioners, to issue his warrant for the arrest of any citizen of the United States charged with committing in China an offence against law; and when arrested, to arraign and try any such offender; and upon conviction, to sentence him to punishment in the manner herein prescribed; always meting out [punishment] in a manner proportioned to the offence, which punishment shall, in all cases, except as is herein otherwise provided, be either fine or imprisonment.

SEC. 8. *And be it further enacted*, That any consul, when sitting alone for the trial of offences, shall finally decide all cases where the fine imposed does not exceed one hundred dollars, or the term of imprisonment does not exceed sixty days, and there shall be no appeal therefrom, except as provided in section eleven of this act.

SEC. 9. *And be it further enacted*, That when sitting alone he may also decide all cases in which the fine imposed does not exceed five hundred dollars, or the term of imprisonment does not exceed ninety days; but in all such cases, if the fine exceeds one hundred dollars, or the imprisonment exceeds ninety days, the defendant may, by complying with the requirements in cases of appeal, carry the case before the commissioner by appeal.

SEC. 10. *And be it further enacted*, That whenever in any case the consul shall be of opinion that, by reason of the legal questions which may arise therein, assistance will be useful to him, or whenever he shall be of opinion that a severer punishment than those above specified will be required, he shall, in either case, summon one or more citizens of the United States, not exceeding four in number, but in capital cases not less than four, who shall be persons of good repute and competent to the duty, to sit with him in the trial, and who, after so sitting upon the trial, shall each enter upon the record his judgment and opinion, and sign the same. The consul shall, however, decide the case; but if his decision is opposed by the opinion of one or more of his associates, the case, without further proceedings, together with the evidence and opinions, shall be referred to the commissioner for his final adjudication, either by entering up judgment therein, or remitting the same to the consul with instructions how to proceed therewith; but in all such cases, except capital offences, if the consul and his associates concur in opinion, the decision shall be final.

SEC. 11. *And be it further enacted*, That the consuls aforesaid, and each of them, at the port for which he is appointed, shall have jurisdiction, as is herein provided, in all civil cases arising under said treaty, wherein the damage demanded does not exceed the sum of five hundred dollars; and if he sees fit to decide the same without aid, his decision thereon shall be final; but if in his judgment any case involves legal perplexities, and assistance will be useful, or if the damage demanded exceeds five hundred dollars, in either such case it shall be his

duty to summon to his aid not less than two, nor more than three, citizens of the United States, of good repute and competent to the duty, who shall with him bear any such case; and if the consul and his associates concur in opinion, the judgment shall be final; but if the associates, or any of them, differ from the consul, the opinions of all shall be noted on the record, and each shall subscribe his name to his assent to, or dissent from, the consul, with such reasons therefor as he thinks proper to assign, and either party may thereupon appeal, under such regulations as may exist, to the commissioner; but if no appeal is lawfully claimed, the decision of the consul shall be final and conclusive.

SEC. 12. *And be it further enacted*, That in all cases, criminal and civil, the evidence shall be taken down in writing in open court, under such regulations as may be made for that purpose; and all objections to the competency or character of testimony shall be noted down, with the ruling in all such cases, and the evidence shall be part of the case.

SEC. 13. *And be it further enacted*, That the commissioner of the United States shall, in addition to his power to make regulations and decrees, as is herein provided, be fully authorized to hear and decide all cases, criminal and civil, which may come before him under the provisions of this act, and to issue all processes necessary to execute the power conferred upon him; and he is hereby fully empowered to decide finally any case upon the evidence which comes up with it, or to hear the parties further, if he thinks justice will be promoted thereby; and he may also prescribe the rules upon which new trials may be granted, either by the consuls, or by himself, if asked for upon justifiable grounds.

SEC. 14. *And be it further enacted*, That in all cases, except as is herein otherwise provided, the punishment of crime provided for by this act shall be by fine or imprisonment, or both, at the discretion of the functionary who decides the case, but subject to the regulations herein contained, and such as may hereafter be made. It shall, however, be the duty of each and every functionary to allot punishment according to the magnitude and aggravation of the offence, and all who refuse or neglect to comply with the sentence passed upon them shall stand committed until they do comply, or are discharged by order of the consul, with the consent of the commissioner.

SEC. 15. *And be it further enacted*, That murder and insurrection, or rebellion against the Chinese government, with intent to subvert the same, shall be capital offences, punishable with death; but no person shall be convicted of either of said crimes unless the consul and his associates in the trial all concur in opinion, and the commissioner also approves of the conviction; but it shall always be lawful to convict one put upon trial for either of these crimes of a lesser offence, of a similar character, if the evidence justifies it; and when so convicted, to punish as for other offences, by fine or imprisonment, or both.

SEC. 16. *And be it further enacted*, That whenever any one shall be convicted of either of the crimes punishable with death, as aforesaid, it shall be the duty of the commissioner to issue his warrant for the execution of such convict, appointing the time, place, and manner; but if the said commissioner shall be satisfied that the ends of public justice demand it, he may, from time to time, postpone such execution; and if he finds mitigatory circumstances which may authorize it, may submit the case to the President of the United States for pardon.

SEC. 17. *And be it further enacted*, That it shall be the duty of the commissioner to establish a tariff of fees for judicial services which shall be paid by such parties, and to such persons, as said commissioner shall direct; and the proceeds shall, as far as is necessary, be applied to defray the expenses incident to the execution of this act; and regular accounts, both of receipts and expenditures, shall be kept and laid before Congress by the commissioner annually.

SEC. 18. *And be it further enacted*, That in consideration of the duties herein imposed upon the commissioner, there shall be paid to him, out of the treasury of the United States, annually, the sum of one thousand dollars in addition to his salary; and there shall also be paid, annually, to each of said consuls, for a like reason, the sum of one thousand dollars in addition to consular fees.

SEC. 19. *And be it further enacted*, That, in all criminal cases which are not of a heinous character, it shall be lawful for the parties aggrieved or concerned therein, with the assent of the commissioner or consul, to adjust and settle the same among themselves, upon pecuniary or other considerations.



Sec. 20. *And be it further enacted*, That it shall be the duty also of the commissioner and the consuls to encourage the settlement of controversies of a civil character by mutual agreement, or to submit them to the decision of referees agreed upon by the parties, a majority of whom shall have power to decide the matter. And it shall be the duty of the commissioner to prepare a form of submission for such cases, to be signed by the parties and acknowledged before the consul; and when parties have so agreed to refer, the referees may, after suitable notice of the time and place of meeting for the trial, proceed ex parte, in case either party refuses or neglects to appear; and, after hearing any case, may deliver their award sealed to the consul, who, in court, shall open the same; and if he accepts it, he shall endorse the fact, and judgment shall be rendered thereon, and execution issue in compliance with the terms thereof: *Provided, however*, That the parties may always settle the same before return thereof is made to the consul.

Sec. 21. *And be it further enacted*, That the commissioner and the consuls shall be fully authorized to call upon the Chinese authorities to sustain and support them in the execution of the powers confided to them by said treaty, and on their part to do and perform whatever is necessary to carry the provisions of said treaty into full effect, so far as they are to be executed in China.

Sec. 22. *And be it further enacted*, That the provisions of this act, so far as the same relates to crimes committed by citizens of the United States, shall extend to Turkey, under the treaty with the Sublime Porte of May seventh, eighteen hundred and thirty, and shall be executed in the dominions of the Sublime Porte, in conformity with the provisions of said treaty, by the minister of the United States, and the consuls appointed by the United States to reside therein, who are hereby ex officio vested with the powers herein contained, for the purposes above expressed, so far as regards the punishment of crime.

Sec. 23. *And be it further enacted*, That the word commissioner, when used in this act, shall be understood to mean the persons vested with and exercising the principal diplomatic functions in China; and the word minister, as meaning the person vested with the powers of chief diplomatic functionary of the United States in Turkey. The word consul shall be understood to mean any person vested by the United States with, and exercising, the consular authority in any of the five ports in China named in the treaty, or in any port in Turkey.

Sec. 24. *And be it further enacted*, That all such officers shall be responsible for their conduct to the United States and to the laws thereof, not only as diplomatic functionaries and commercial functionaries, but as judicial officers when they perform judicial duties, and shall be held liable for all negligences and misconduct as public officers.

ROBT. C. WINTHROP,

Speaker of the House of Representatives.

DAVID R. ATCHISON,

President pro tem. of the Senate.

APPROVED, August 11th, 1848, JAMES K. POLK.

United States of America, Department of State.

To all to whom these presents shall come, Greeting: I certify that the foregoing is a true and complete copy of "An act to carry into effect certain provisions in the treaties between the United States and China and the Ottoman Porte, giving certain judicial powers to ministers and consuls of the United States in those countries;" copied from, and carefully collated with the original roll on file in this Department.

In testimony whereof, I, James Buchanan, Secretary of State of the United States, have hereunto subscribed my name, and caused the Seal of the Department of State to be affixed. Done at the city of Washington this twenty eighth day of August, A. D. 1848, and of the Independence of the United States the seventy-third.

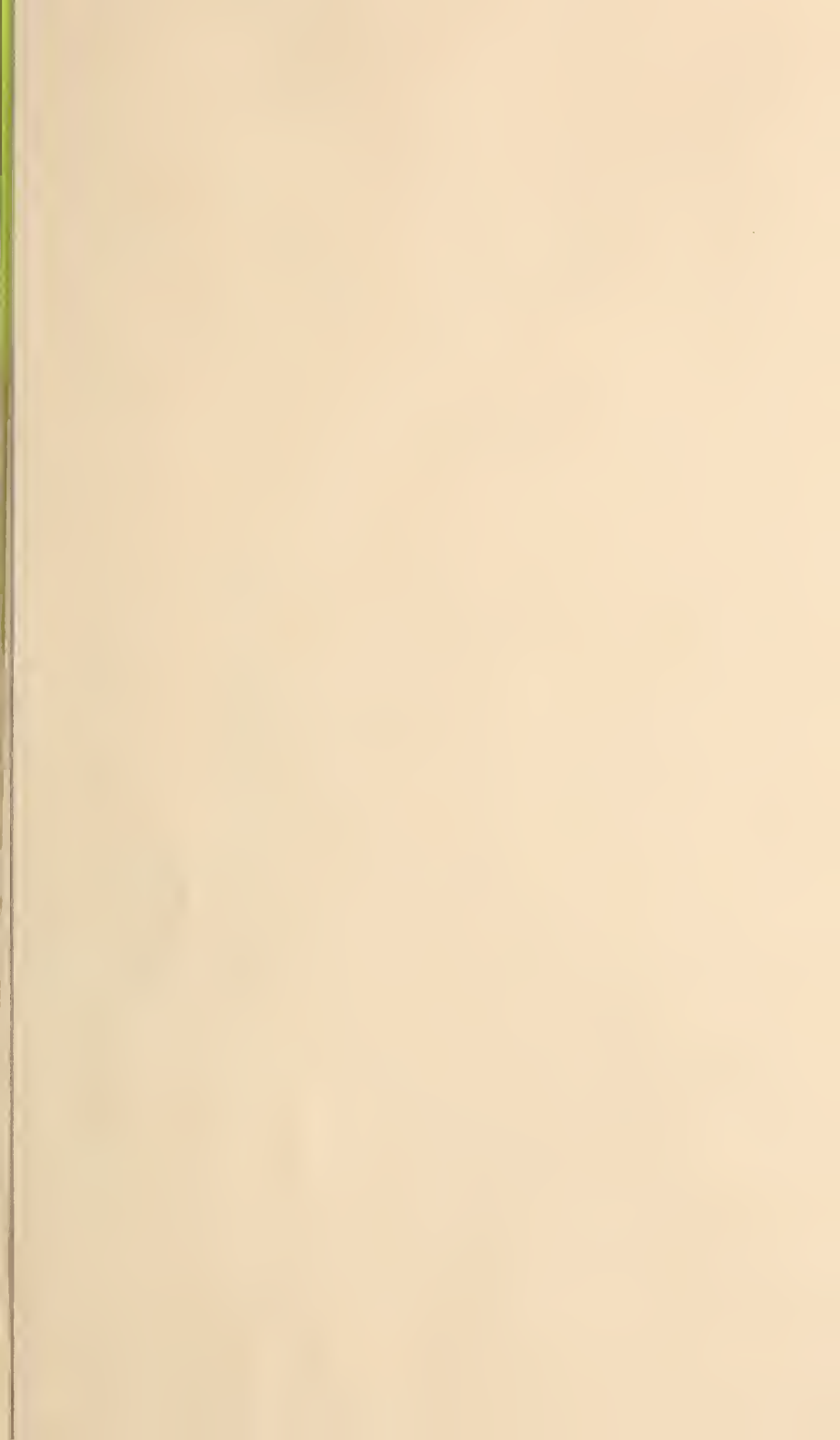
**L. S.**

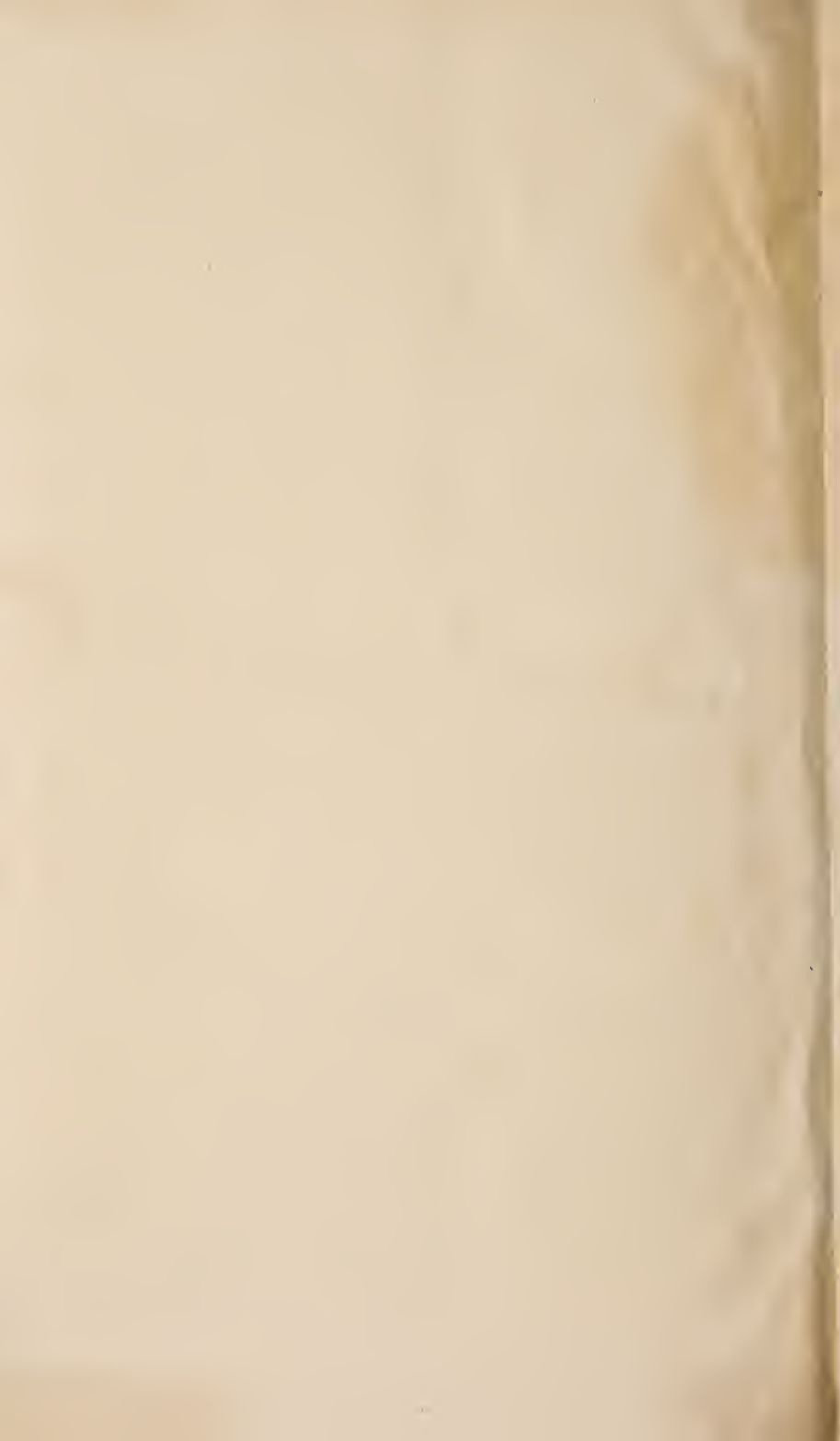
JAMES BUCHANAN.

Legation of the United States, Canton, 29th November, 1848.

By direction of His Excellency John W. Davis, Commissioner of the United States of America to China, the foregoing Act is hereby published for the information and guidance of citizens of the United States, visiting, or residing in, China.

PETER PARKER, *Sec. of Legation.*









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